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The CHRISTIAN CENTURY

A Journal of Religion

The Sunday School: Asset Or Liability

By Margueritte Harmon Bro

The Supreme Court and Conscience

By A. L. Wirin

The Townsend Plan

Charles Lamb

Editorials

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In This Issue

A. L. WIRIN is an attorney-at-law residing and practising in Los Angeles, California. His discussion of the supreme court's decision in the case of the expulsion of students from the University of California at Los Angeles for resistance to conscription into the R.O.T.C. takes into consideration not only the bearings of the decision on moral and religious questions but also its legal aspects as a lawyer sees them.

MARGUERITTE HARMON BRO was a missionary in China for several years together with her husband, Albin C. Bro, who was secretary of the Disciples mission. Since her return to this country she has been actively engaged in literary work and in lecturing. She has been much in demand as a speaker at conferences of ministers, of women, of youth, and of the laity generally. She has written a number of books and several plays and is a contributor to many periodicals. Her interest in the religious education of the young is the more personal because she is the mother of four children. She is a daughter of A. D. Harmon, former president of Transylvania University, Lexington, Ky., and her brother, Henry Harmon, was recently elected president of William Woods college, Fulton, Mo. She lives in Chicago.

JAMES DANIEL MARTIN is minister of the First Presbyterian church, Lebanon, Indiana. He is a frequent reviewer for The Christian Century.

The CHRISTIAN CENTURY

December 26, 1934

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Dec. 27, 28. Meeting of the American society of church history, Hotel Mayflower, Washington, D. C.
Dec. 27, 28. Second annual youth institute, Moorhead, Minn.
Dec. 28. Christmas Methodist peace conference, Central Y.M.C.A., Philadelphia.
Dec. 28-30. National conference of students on politics, University of Chicago, under sponsorship of Y.M. and Y.W.C.A., L.I.D., Foreign Policy association and others.
Dec. 30. Tribute service to Dr. W. H. Fineshriber, Reformed Congregation Keneseth Israel, Philadelphia.
Dec. 30-Jan. 6. National convention of evangelists and Christian workers, Moody memorial church, Chicago.
Dec. 31. Conference of Chicago Fellowship of Reconciliation, Congregational assembly room, central Y.M.C.A. building, Chicago.
Jan. 2-4. Berkeley Baptist divinity school midwinter conference for Christian workers, Seattle, Wash.
Jan. 6. National Covenant Sunday.
Jan. 6-11. Methodist week of prayer.
Jan. 7. Indianapolis ministers association, Roberts Park Methodist church, Indianapolis.
Jan. 7. Pastors and religious educators luncheon conference, the Whittier, Philadelphia. Address by Dr. Basil Mathews.
Jan. 7-9. Berkeley Baptist divinity school midwinter conference for Christian workers, Spokane, Wash.
Jan. 7-10. Home missions council, annual meeting, Wesley building, Philadelphia.
Jan. 7-13. Week of prayer (general).
Jan. 8. Annual meeting of greater Boston federation of churches, Church of New Jerusalem, Boston.
Jan. 8, 9. Methodist Episcopal, south, meeting of college bishops, Memphis.
Jan. 11. Annual dinner, Society of Methodist preachers' sons, Hotel McAlpin, New York.
Jan. 13. Pulpit exchange Sunday.
Jan. 13. Methodist "Save the Sanctuary" Sunday.
Jan. 13. Meeting in behalf of Christian colleges of orient, interdenominational, Pilgrim hall, Boston, Mass.
Jan. 14. Midwinter meeting, Indianapolis Baptist association, Indianapolis.
Jan. 14. Pastors and religious educators luncheon conference, the Whittier, Philadelphia. Address by President J. H. Franklin.
Jan. 14-16. Nebraska ministers' convocation, First Presbyterian church, Lincoln.
Jan. 14-16. Minnesota state pastors' conference, St. Paul, Minn.
Jan. 15-17. Florida Baptist convention, DeLand, Fla.
Jan. 15-17. Indiana state pastors conference, Indianapolis.
Jan. 15-26. Midwinter meeting of Congregational secretaries and commissions, Evanston, Ill.
Jan. 16. Protestant Episcopal diocesan convention, diocese of Tennessee, St. Paul's church, Chattanooga.
Jan. 22-24. Protestant Episcopal diocesan convention, diocese of Mississippi, St. Paul's church, Meridian, Miss.
Jan. 22-24. Free church fellowship, Unitarian-Universalist, Church of the Savior, Brooklyn, N. Y.
Jan. 22-25. Tenth annual conference on "Cause and Cure of War," Washington, D. C.
Jan. 24-27. Miss Helen Topping, secretary to Kagawa, to speak in Duluth and vicinity.
Jan. 25. Y.W.C.A. annual meeting, Indianapolis.
Jan. 26-30. Annual missionary assembly, Orlando, Fla.
Jan. 27-30. Annual missionary assembly, Deland, Fla.
Jan. 27-Feb. 3. Christian Endeavor week.

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The CHRISTIAN CENTURY

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EDITORIAL

LONDON seems, at this writing, to know more than Washington about the rumored change of American policy with reference to freedom of the seas. That this traditional principle may be surrendered is, however, both credible and creditable. The doctrine is a euphemistic formulation of the right of a neutral to trade with belligerents. It is a survival from the time when wars were accepted as legitimate and the right to trade was supreme. It was our insistence on this right that got us into the war of 1812, that nearly got us into the world war against Great Britain and that did finally get us in against Germany. Woodrow Wilson embodied the principle in his fourteen points, and it was the only one not acceptable to the allies. The doctrine has stood in the way of Great Britain's full commitment to collective action in a blockade against a nation which breaks the peace. Its abrogation would solve the problem of placing an embargo on the shipment of supplies to either or both belligerents. Hitherto the United States has protected the ships of its nationals in the exercise of this right. But with the freedom of the seas no longer insisted upon, such ships would sail at their own risk. Probably no single act would do so much to cement Anglo-American cooperation for peace as the abrogation of this doctrine in insistence upon which in the modern world the United States stands in the position of putting selfish commercial interest above the considerations of justice and peace.

America's Freedom to Trade in War Time

Taking the Profits Out of War

WAR PROFITS are a theme about which it seems terribly difficult for interested parties to keep their judgment clear. Opinions are so easily warped by pride, patriotism, fear or greed. What Senator Nye's committee has uncovered has been enough to start riots in a population more mercurial than ours. Mr. Du Pont sees himself—in fact, all the Du Ponts see themselves—enveloped in clouds of glory and sacrificial service to the country in its hour of need, but the evidence seems to show that, rising above narrow nationalism, they also served enemy countries in the hour of *their* need, and that they did both on terms which notably increased the family's already wide margin of solvency. The noted radio commentator on the news, Mr. Edwin C. Hill, with many hoots and sneers at Senator Nye's investigation, still can think of nothing better to say in defense of the profiteers than that "war is a very expensive business" and that "if the Du Ponts had not made money out of it, somebody else would"—a remark which, considered as a comment on the ethics of turning a public emergency into an opportunity for private profit, is as near the nadir of intelligence as anything one is likely to hear even over the radio. And the President appoints a committee, headed by Mr. Bernard Baruch, to study the question of taking the profit out of the munitions business *in time of war*—a very admirable idea, to be sure, which has been supported by the President's last four predecessors in office, but not comparable in importance at the present time with the idea of taking the profit out of munitions in time of peace.

War Profits in Peace Are More Dangerous

IF war ever comes to us again—which heaven forbid!—it may be regarded as almost a certainty that steps will be taken to nationalize the more important aspects of the service of supply, including arms and ammunition, and to prevent the creation of a disgustingly long list of war millionaires. Either that or social revolution. Conscription for the bodies and souls of young men and golden business opportunities for industrial magnates who are beyond the age-limit for active service is a combination which the country will not stomach again. It is well enough to put that fact on record by some action which the President's committee may devise. But that does not touch the question which is now troubling the public mind. What we want to know now is: (a) whether the merchants of death are going to be allowed to ply their trade in furnishing arms to combatant countries when their own countries are neutral and at peace; (b) whether they are to be permitted to supply munitions to countries that are the potential enemies of their own country; (c) whether it is to continue

to be considered lawful and legitimate business to play off one country against another, persuading each to arm more heavily because the other is arming more heavily, and increasing the probability of war by stimulating mutual fear and suspicion—all under the spur of the hope of private profits for themselves. Taking the profit out of war is good. Taking the profits out of preparation for war is vastly more urgent. Attention must not be diverted from that.

Perhaps Endowments Will Have to Go

SCARCELY consistent with his usual acumen was the comment of President Angell, of Yale, on the social dangers incident to increased taxes on large incomes. The great universities have already suffered heavy capital losses and serious shrinkage of income from their endowments, as well as curtailment of new gifts. "Current social and political trends, accentuated, if not directly provoked, by the economic depression, contain a menace for the great endowed institutions." If there is increase in the taxes on large incomes and in inheritance taxes, "the two largest sources of income for these institutions will almost inevitably dry up or, in any case, be seriously impaired." All of which is true enough, so far as it goes. These are anxious times for the owners of great endowments. But the country is facing more serious financial problems than that. President Angell admits that a complete reorganization of education may conceivably be desirable, but thinks that it ought not to be brought about incidentally, as the by-product of a "panic-stricken effort to mitigate through injudicious taxation the effects of a transient economic crisis." His phrase presupposes, with a nonchalance quite unscientific and rather surprising in so great a scholar, that the economic crisis is transient and that the proposed taxation is injudicious. It once seemed an obvious truth that the accumulation of great endowments for education was a glorious thing. It is now an open question whether institutions of learning, and all other institutions, may not have to cast off the control of the dead hand and make their appeal to the current generation. So doubtful, at least, is the justification for the unlimited increase of already vast endowments, that it would be folly to let the conditions of their increase be a deciding factor in determining national financial policies which directly affect the welfare of one hundred and twenty million people.

A Concerted Drive Against Crime

IT is a fair presumption that the attorney general's conference on crime, which issued an eight-point program for the promotion of law and order, had no illusions about the possibility of writing a formula which will immediately put an end to crime. The plan as outlined contains many wise provisions, and perhaps the most hopeful fact about it is that it indicates a determination to coordinate and improve the existing agencies and to correct known abuses. The police are not adequately trained; provide means of training them. State and federal enforcement agencies do not always work in harmony, or the states with each other; coordinate them. The parole system is abused; tighten it up and prevent the parole of dangerous and habitual criminals. Criminal procedure needs an overhaul; overhaul it. Lawless methods are sometimes used by officers of the law in dealing with strikes and racial antagonisms; require officers of the law to set an example of lawful procedure. Crime is made attractive by glorification of criminals in the press; enlist the press on the side of the campaign against crime. Politicians with criminal alliances give protection; arouse public sentiment and political organizations against such politicians. Youth often go wrong by default rather than by deliberate intention, since satan finds work for idle hands to do; then let the state find better work for them in vocations and recreation. These are all indications of directions in which improvement must be sought; not prescriptions which can be filled on order. What it boils down to is that the police and the courts must be made more efficient, politics and business must be dissociated from crime, confirmed criminals must be restrained by force, and incipient and prospective criminals must be guided into better ways. Not a simple program!

Missionaries Win the Martyrs' Crown

OF last week's news the most shocking was undoubtedly the despatch telling of the murder by Chinese bandits of two American missionaries, who with their two month old daughter had been kidnaped from the mission house of a village near Tsingteh. Mr. and Mrs. John C. Stam were graduates of the Moody Institute of Chicago and worked under the auspices of the China Inland Mission, conservative missionary body whose representatives were in no way involved in Chinese politics as was asserted in the speech of their executioner to the villagers called to witness their death. The later stories of their fate tell us how Mr. Stam besought their captors to release his wife and child while he went on with them to whatever fate they had in store for him. And Mrs. Stam's last thoughts were for the safety of her child into whose clothing she pinned what money she had with her. The manner of their death was unspeakably horrible—partial decapitation by a swordsman before a watching crowd. It is to the credit of American church bodies that they have not stained the purity of this martyrdom by raising any cry for vengeance. Of course the state department will demand, as it should do, that the Chinese government make every effort to bring the murderers to justice. The Chinese government has no control over large areas that would normally be under its jurisdiction. Church people in America will not blame China and the Chinese people as a people for this brutal tragedy. It is noteworthy that just before the execution a Chinese Christian of the little village in which this horror took place knelt before the captors and interceded for their victims. He was arrested and he

may later have been executed. The missionaries are not seeking martyrdom, yet they do not flinch from it. If it proves that the Chinese merchant who interceded for Mr. and Mrs. Stam paid for his devotion with his own life, he will be honored equally with the missionaries. His deed must confound those who question the worth of missionary enterprise in China.

Father Coughlin Talks Back to a Cardinal

FATHER COUGHLIN went about as far as a priest can, and much farther than most care to, when he replied over the radio to Cardinal O'Connell's criticism of him. A cardinal, says Father Coughlin, has an exalted position in the church but no authority to speak for it. He has no jurisdiction outside of his own diocese. "It is high time that this bubble be bursted. If he spoke as a churchman, as he did on the three occasions when he publicly rebuked me, he has done nothing more than to usurp the power which belongs to the apostolic delegate in America. If he spoke as an individual, his utterances carry no more weight than they justly deserve." The radio priest quoted the exhortation of Pope Pius XI to every minister of religion to throw into the struggle for social justice all his energy and strength. He added: "For forty years William Cardinal O'Connell has been more notorious for his silence on social justice than for any contribution which he may have given either in practice or in doctrine toward the decentralization of wealth and toward the elimination of those glaring injustices which permitted the plutocrats of this nation to wax fat at the expense of the poor. Now he castigates me for doing what he was ordered to do." Father Coughlin says that he has done nothing without the approval of the bishop of his diocese, so his ecclesiastical position is perfectly regular. It may not be usual for a priest to speak so frankly to a cardinal, as man to man, but it does not mean that the discipline of the church is breaking down. It does indicate that a radio following of a few million is a tremendous incentive to courage. The priest's formula for recovery is a program of public works which will give work at a salary of not less than $1500 a year to every man who cannot find employment in industry.

Must We Burrow Because We Have Learned to Soar?

LAST week, the thirty-first anniversary of flying was celebrated in America and throughout the world. Airplanes took off from 1,400 American airports in a salute flight to celebrate the achievement of Wilbur and Orville Wright. Newspaper publishers made flights over new routes, and Orville Wright was interviewed in the newspapers. At the time when the Wrights were making their pioneer flights, a French sociologist had his eyes turned very much away from the skies that beckoned the two Americans. Gabriel Tarde was working on his utopian satire "Underground Man" in which he envisages mankind, slowly freezing as the sun dies, and at last being driven to burrow into the interior of the earth, to live by the heat of its central core. Is it possible that the very success of the Wrights and their followers, so far from giving us the freedom of the skies, is going to condemn us even before the day envisaged by Gabriel Tarde to the prison of a catacomb life beneath the earth's surface? It does so happen that the same newspapers which told of aviation's thirty-first birthday also told of an apartment-for-rent advertisement in a Paris newspaper which listed among the points of the apartment that it had a bomb-proof shelter. And we know, of course, that the building of such shelters is now going on in Germany, and that they are being planned for every large city in Europe. And it was at least ten years ago that John Galsworthy, lecturing at the University of Chicago, solemnly warned his hearers that if we could not learn the technique of international peace we would be better off in the end if we abolished aviation altogether. For then, in future wars, we might have a fair chance of survival. Otherwise in future wars we would have to burrow like rats, and perhaps we would never dare to walk on the earth again. Of course it all sounds fantastic and far-fetched. But it is not as fantastic as it sounds. So, in celebrating the thirty-first birthday of aviation it behooves us to give some consideration to what we intend to do with our new-found power.

Newspaper Reporters On Strike

IF labor boards and the NRA are to function successfully they must be not only impartial in fact but above suspicion. The one force that can wreck the whole administration program more quickly than anything else—much more quickly than any conceivable coalition of tory elements—would be cynicism or distrust on the part of the public. It is quite disturbing, therefore, to see a large and important body of American workers who organized a union at the suggestion of General Johnson himself, being made a football of by governmental agencies while their members suffer as a result. The union is the American Newspaper guild, an organization of reporters and editorial workers whose formation has disturbed the newspaper owners generally, especially Mr. Hearst. Among the editorial workers discharged by Hearst executives a day or so after they had accepted office in the new union is Dean S. Jennings, chief rewrite man of the San Francisco Call-Bulletin. Jennings complained to the San Francisco Regional Labor board. The National Labor board directed the regional board, on June 18, to hear the case. At the hearing, on October 5, the company refused to appear. Later its attorneys challenged the powers of the board to act, but the board did act and in Jennings' favor. Then, after the newspaper had been ordered to reinstate Jennings, Donald Richberg, for the NRA, asked that the case be reopened so that certain arguments which the newspaper owners had made, bringing into the case the issue of the "freedom of the press," could be settled. To date the National Labor Relations board has refused to do this, but so far as we have heard Mr. Jennings is still out of his job.

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The newspaper guild is a conservative union; indeed, judged by the size and the tactics of the ordinary labor union it is much more akin to the ordinary professional men's organization than to the average labor union. But the attitude of Hearst in California and of the publisher of the Ledger of Newark, New Jersey, has already resulted in its members forming picket lines and using the other weapons of old line unions. If the government allows itself to be frightened by the false issue of the freedom of the press—which is in no way involved in the guild's fight for decent working conditions—it will face the real issue of wholesale skepticism of its honesty on the part of all the newspaper men in the country.

The Townsend Plan

THE economic suffering and distress which afflict tens of millions of our citizens has given rise to many well-meaning plans for relieving misery and curing the depression. The spirit which lies behind most of these proposals cannot be too highly praised, for it is of the very stuff of which true religion consists. But along with the need for warm hearts goes an equal need for cool heads. It would be a great mistake if we were to adopt measures which in practice could not fulfil the hopes entertained for them, which would break down or create new evils approximately as bad as those they were designed to prevent.

It is in this general attitude that thinking men and women should approach such proposals as that of Dr. Townsend's plan for old age revolving pensions which has attracted widespread attention and which has drawn to it millions of sincere supporters. The aims of its sponsors and advocates are most certainly worthy. They wish to pension everyone over sixty with a monthly grant of $200, or $2,400 a year, so that they would no longer work and thus clear the labor market of large numbers of old people. The payment of these pensions would be financed in the main, according to Dr. Townsend, by a sales tax which he does not believe need exceed ten per cent. The retirement of the workers over sixty would, it is argued, make it possible for the millions of the unemployed under sixty years to find jobs. Moreover, those who were pensioned would have to promise to spend their full $200 each month. This, it is argued, would result in such an increase in effective demand that the output of industry would rise enormously and a much greater volume of employment would result. Not only would the aged be taken care of under conditions of comfort but unemployment would be abolished.

Such are the glowing aims of the Townsend plan and it is small wonder that they have made a wide appeal. We ask, however, that those who are attracted to this proposal consider the following facts:

According to the census of 1930, there were then 10.4 millions of persons sixty years of age and over. Today with our growth of population there are probably nearer eleven millions. Of these probably at least ninety per cent are now receiving less than $2,400 from their services a year and would, therefore, directly profit by retiring on such a pension. Furthermore, there are many others who though now receiving more than $2,400 would retire from business if they knew they could be pensioned at this figure. On the whole, it would seem conservative to estimate that not far from ten million people would in all probability ask for such a pension. With each of these receiving $2,400 annually, the probable cost of such a plan would, therefore, be somewhere around twenty-four billions of dollars a year and would almost certainly be over twenty billions of dollars. This is a truly terrific total which should at least make one pause before endorsing the scheme.

The total national income which was produced in 1932 was, according to the United States department of commerce, 39.4 billions of dollars. It probably will not exceed fifty-five billions for the present year of 1934. The Townsend plan would, therefore, turn over approximately forty per cent of the total national income to the eight per cent who are sixty years or more, leaving the remaining ninety-two per cent of the people with only sixty per cent of the national income. In other words, those over sixty years would receive on the average between five and six times as much as those under sixty. The total amount which would be given in pensions would, moreover, be approximately as much as the total sum which is now being paid to all of the wage-earners of the country. It is apparent, therefore, not only that the total cost of the plan would be enormous but that it would give to those in advanced years a standard of living vastly in excess of either what the overwhelming majority of the people of this country have now or even what they had in the years of so-called Coolidge prosperity. Moreover, since under the Townsend plan those over sixty would not be compelled to give up such wealth and income from property as they possess, but would merely retire as active workers or professional men, the poor of the country would be taxed to provide retirement allowances of $2,400 a year to some of the wealthy.

Not only would the burden of the Townsend plan be too heavy for society to bear but like the proposed soldiers' bonus it would create a greatly favored class whose grants would not be proportioned to need and which would be far more than the great mass of our people could enjoy.

The advocates of the Townsend plan claim, however, that the plan would result in such an increased volume of spending as would raise production and make the size of the national income itself much greater. We should remember, however, that to the degree that the places of the older people who are now employed were taken by the younger there would be no net increase in production but merely a replacement of one set of workers by another. For if these unemployed younger workers were now more productive than the older ones who have work, it would be the former and not the latter who would have the jobs.

Even more important, however, is the fact that the Townsend group are extraordinarily naïve in believ-

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ing that the financing of the pensions through a sales tax would create additional purchasing power. A sales tax would raise the prices of the products sold by as much as the amount of the tax. This would mean that the great mass of the consumers would have to pay correspondingly more for what they bought. This would mean that their purchasing power would be decreased in at least the same degree as that in which the buying power of the pensions would be built up. Instead, therefore, of additional purchasing power being created, existing purchasing power would merely be transferred. There would be little or no fresh stimulus given to business; there would merely be a readjustment of existing burdens.

The sales tax which would be needed to finance Dr. Townsend's program is very much greater than the ten per cent levy which he assumes. Thus, according to the United States census of distribution, the total volume of retail sales in 1929 amounted to 49.1 billions of dollars. In view of the decline in both prices and volume since then, it is probable that it has not been more than thirty to thirty-two billions during the current year. To finance a pension outlay of from twenty to twenty-four billions of dollars would, therefore, require a sales tax of from sixty-six to seventy-five per cent! This would mean cutting the standard of living of the great masses of consumers by from forty to forty-five per cent. When we reflect on the present poverty of the farmers and workers of the country, such a proposal is really self-condemnatory.

The real sources of protection do not lie, therefore, in ill-thought-out although well-meaning plans such as that of Dr. Townsend. They lie instead either in a sane program of social security inside the present capitalistic system, or in a reconstruction of that system itself. Dr. Townsend seems to be opposed to the latter of these objectives, but his plan may divert attention from the former. Perhaps the capitalistic system can be made for a time to support old age pensions up to $35 or $40 a month which will care for the aged who are in need but which, unlike the Townsend plan, would not be given to those already provided for. Then, if the capitalistic system lasts long enough, it could be made to carry a scheme of contributory annuities by which citizens, with the aid of industry and the state, may build up assured protection for their old age. A modest system of unemployment insurance for those who either now have jobs or will obtain them could be added. Primary to all this, of course, is the provision of ample relief for those now out of work who cannot be protected by unemployment insurance; to which must be added a liberal program of public works, concentrated upon housing and financed either by bonds or a guarded issue of treasury notes which would build up employment and production.

All this will be a staggering load for a private-ownership, profit-motivated economy to carry. The President and his advisers seem, however, to think the capitalistic system can carry it and still be capitalistic. As we have said repeatedly, our opinion on the whole matter is eighty per cent doubt and twenty per cent faith. But taking the most optimistic prognosis, this burden cannot be carried without numerous vital changes in the capitalist structure, such perhaps as the nationalizing of credit and the socializing of the great monopolies.

When these changes occur, the system called capitalism will hardly be recognizable under its old name. The goal which Dr. Townsend envisages is as just as it is attractive, but it is a goal that cannot be attained within the present capitalistic system.

Charles Lamb

CHARLES LAMB died one hundred years ago, on December 27. His most partisan admirers scarcely dare to assert that he was a towering genius in literature. Even in his own circle of literary friends, there were greater men than he. After the lapse of a century, readers of the English classics admire the austere romanticism of Wordsworth and the mellifluous mysticism of Coleridge, but those who expose themselves to the charm of Lamb laugh with him and love him. He conducts them to no lofty mountain peak where the rarified atmosphere necessitates the use of some sort of spiritual oxygen tank to support respiration, but he leads them smilingly along a city street, or through odd byways of observation and reflection, and they become enamored of his company and of himself. Few whose ashes have been cold for a hundred years still kindle so warm a glow of affection—an affection which contains elements of pity and of admiration but is nine parts personal and intimate friendship.

Lamb was, as everyone knows, an essayist. Not an essayist like Macaulay who, professing to write book reviews, produced what he called essays but what were virtually books of his own on the themes of the books which were the ostensible subjects of his reviews; but an essayist like Montaigne, or Swift, whose practice was to take some curious scrap of observation, or some whimsical or paradoxical idea, and weave about it a tissue of fancy and comment. Such essays are idealized conversation with the dialogue form eliminated. The reader's store of useful information is not greatly enriched, but his faculties are stirred and quickened and he is a more competent critic of life for the reading. His mind is nourished but slightly if at all, and certainly it receives no pabulum which lies heavy on the intellectual digestion; but he is beneficially stimulated. If Lamb were living now, when the essay has fallen on evil days as a road to literary fame or financial reward, he would probably be a column conductor. In fact, the best and most Lamb-like essayists of our time are column-conductors.

Charles Lamb's life, though he was the least militant of mortals, was a succession of triumphs over circumstances any of which might easily have sunk a personality seemingly much stouter. He triumphed over tragedy in its blackest form. His sister's madness, his mother's murder by his sister's hand, his own early lapses from sanity and periodical retirements to what was uncompromisingly called a "lunatic asylum"—these seem incidents invented for the Elizabethan stage

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by some melodramatic Marlowe rather than literal facts in the life of a London clerk who was to become famous for the whimsical merriment of his writing. But literal facts they were. His victory over them was by no heroic gesture or dramatic stroke, but by the long and steady pull of devotion to the care of her who was at once the chief actor in this tragedy and its most pathetic victim. Lamb took upon himself the care of his intermittently insane sister and bore that burden for thirty-four of his fifty-nine years. Perhaps that fidelity and the sense of responsibility which called it forth saved his own sanity. Or perhaps—as one biographer says in commenting upon the paradox that the flower of his humor sprang from the soil of such grief—"he played the fool in order to remain sane."

Beside this struggle with minds, including his own, either disordered or threatened with disorder, all other struggles seem trivial. Yet he had others that were not easy. One was that he stuttered badly. The embarrassment incident to this affliction not only kept him from the university but barred him from the ordinary contacts of society. Having no natural gift or liking for solitude, he had to endure isolation until he could win his own circle of friends who could ignore his impediment and understand the spirit behind his broken stream of spoken words.

He had also to win freedom for his mind and time for his writing in the midst of the unremitting drudgery of an office. Hawthorne as a custom house employe seems not more curiously and annoyingly miscast than Lamb as a clerk in the East India House, or earlier, for a short time, in the South Sea House. Both of these vast mercantile establishments were, to be sure, redolent with adventure, spicy and exotic, for the imaginative mind. But the novelty and romance of such associations soon wear off, and Lamb stuck to it for a lifetime. He had only vicarious participation in the perfume and romance of the orient. His job was to add columns of figures, keep books and make long-hand copies of commercial documents. After a short time, doubtless, it becomes no less irksome to enter debits and credits and make out invoices and bills of lading "for ivory and incense, for indigo and tea," for bales of silk and broidered tapestries and all the other varied spoil of the orient, than for "road-rails, pig-lead, firewood, iron-ware and cheap tin trays."

It is not apparent that Lamb derived any special lift of the spirit or sense of an extended horizon from the wide geographical range of his company's commerce or the materials in which it dealt. Except for that well known first essay on the South Sea House, with its "dusty maps of Mexico and soundings of the Bay of Panama," and a very fleeting allusion to the South Sea Bubble, he makes no reference to such matters, and even in this essay his attention is directed almost entirely to the curious types of people who were his fellow-clerks in the establishment. No, he did not escape through the door of romance, but through another which is more generally accessible to people who have routine jobs and must endure the "irksome confinement of an office." It was the simple system of doing his office work in office hours, doing it faithfully and conscientiously, closing the door upon it at closing time, and keeping his mind free for its own interests in his free time.

The company seems to have been well enough satisfied with this arrangement, so far as it affected them, for it retired him at fifty with a pension of over 400 pounds a year, which, one must say, was pretty generous for a soulless corporation. Before his retirement, Lamb's literary reputation had been made. In his scraps and leavings of time, the leisure after the business day, he had written the "Tales from Shakespeare" (with Mary's assistance) and the "Essays of Elia" and other things now less remembered but then highly esteemed. He had won the victory over drudgery.

He could not so easily triumph over the spacious idleness that came to him after his retirement from the East India House. In fact, he could not triumph over it at all. His increased command of his own time did not bring either increase or improvement of his literary product. On the contrary, in his remaining years—nearly a decade—he did nothing of any consequence. Apparently he needed his routine, if not his drudgery. Some wise essayist, with a whimsical turn not unlike Lamb's, has said that all good creative work is done in leisure time—that is to say, in the fragments of time that are salvaged from a routine and pieced together to furnish the opportunity for free and voluntary work. Disappointment awaits the man who finds his routine irksome and, making profitable use of such leisure as he has, is confident that he could do more creative work if his time were all leisure. Vain hope! Leisure is made up of the intervals of release from labor. No labor, no leisure. Whether or not this is true as a generalization, it was true for Charles Lamb. No labor, no leisure; no leisure, no literature. When he closed his desk at the East India House and retired to the comfortable security of his pension, he closed his career as a writer.

What was perhaps even more unfortunate for him—for it is no indispensable blessing for a writer to go on writing to the end of his days—the happiest and most rewarding period of his life closed also. With the tension of daily routine relaxed, his personality became slack-twisted. No longer in danger of wearing out, he began to ravel out. Evidently he had needed two disciplining tasks to keep him at his best—the care of his sister at home and the drudgery on his high stool at the East India House.

Lamb not only saved his own sanity by the casual courage with which he put his troubles behind him and cultivated an attitude of detached amusement in contemplating the human scene. He left a heritage of sanifying influence which still has value even now, a century later, in a world grown wondrous wise—and weary and worried. Do we need labor and intelligence? By all means, and more than ever. But to save our souls and our sanity we need also not to be forever carrying a banner or sounding a trumpet or solving a problem twenty-four hours a day. Let the strident tones of controversy be silenced occasionally. Let the tensions of earnest endeavor have their place, and keep them in it. Let room be made for some play of fancy, some gentle irony, some innocent bystanding and not

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too solemn comment upon the oddities and whimsicalities of this very entertaining stream of human life, some sympathy detached from sentimentality. Of that partial but necessary gospel, Charles Lamb is still the best apostle.

Britain and the Outlook for Peace

(EDITORIAL CORRESPONDENCE)

London, November 29

ANY VISITOR in England these days must sense that there is one dominant topic in the mind of the nation. Is another world war in the offing? If so, how soon will it come? Will Britain be drawn in? There are, to be sure, other matters absorbing considerable attention. As I write, what the newspapers predict will be the greatest outpouring of celebrants since the Armistice is jamming the streets about Westminster abbey to see the processions to and from the wedding of the duke of Kent to the Princess Marina. (Hundreds have paid from fifty to seventy dollars for seats on stands near the abbey from which they can peer through this foggy near-drizzle at the passing royalties. Think of that, those of you who believe that England is economically finished!) The India report is now published, and the tories are trying to make up their minds what to do about a proposal which may mark the close of an epoch in British imperialism. The naval conversations with Japan and the United States stagger along from rebuff to rebuff. But none of these things holds the place in British thinking that is held by this other question: Are we in for another war?

I presume that the current war scare—for it is all of that—began with Mr. Baldwin's speech of last summer in which he told a startled house of commons that Britain must henceforth regard her frontiers as on the Rhine. Mr. Baldwin is not given to rash or sensational speech, and as the implications of his declaration were studied during ensuing weeks its significance increased. Popular opinion, in fact, finally came to believe that if Stanley Baldwin was ready to make a speech of that kind, the government must be badly scared. The Beaverbrook press, with its immense circulation, immediately began a campaign to commit England to a complete isolationist policy with regard to the continent, and even Winston Churchill admitted that, if the fact of geographical propinquity could only be ignored, isolation would be the only sensible British policy. All in all, British leadership has been giving an extremely upsetting example of a government with the war jitters.

An effort to offset this impression on the popular mind was made about the middle of this month when General Smuts, in the course of a speech before the Royal institute of international affairs, flatly declared: "The expectation of war tomorrow or in the near future is sheer nonsense, and all those who are conversant with affairs know it." The trouble with this as reassurance, however, was that it was too reassuring. It went too far. It claimed too much. Even the man on the street knew that the chancelleries of Europe were not regarding the possibility of war in the near future as "sheer nonsense." Every move they were making showed that they were acting on the basis that war might break out at almost any time. Either that, or they were a lot of imbeciles. And the result is that you seldom speak to a person over here on this question—and I have been sampling all kinds, including manual workers—but that they say that they think another war is coming. Most of them seem to fear it very soon.

The total position, so far as the present British government is concerned, is that, while hopes are still formally expressed for some form of European disarmament and appeasement, none of the important members of the cabinet expects it. Mr. Baldwin went so far as to say, in a speech delivered in Glasgow last Friday, that "a collective peace system, in my view, is perfectly impracticable today"—a statement which it is hard to interpret except as a virtual verdict of despair with regard to the potency of Geneva. As a result, Britain is just about back to the place where she is ready to commit her safety to such armaments as her money can supply plus such military arrangements as her general staffs (army and navy) approve. Or, as the Manchester Guardian puts it this morning, "Europe is moving toward unregulated, unrestricted competition in arms, and toward that armament and counterarmament by way of alliances which assuredly goes with it." And the MacDonald government is moving right along with the rest of Europe, or soon will be.

At the same time, one aspect of this issue bobbed up in the debate on the address which should be carefully considered in America. This was the question of an arms inquiry. Ever since the opening period of the arms investigation by the Nye committee disclosed the fact that British and American firms have been working hand in hand on this devilish trade—even to the point of American firms getting a rakeoff from their British affiliates on the building of British submarines in British shipyards!—there has been a demand for a similar investigation in this country. The labor party has given this demand expression in parliament, while out in the country it has been taken up by church groups and social liberals of all sorts.

When the demand for an inquiry in England reached sufficient strength to require attention, Sir John Simon dealt with it in a speech which was really nothing more than a pooh-poohing of the American investigation and a scarcely veiled attack on the Union for Democratic Control. (The U.D.C. should be credited with starting world interest in this issue, long before the agitation which led to the senate investigation in the United States.) That speech was made early in November. But within three weeks popular resentment had reached a point where even the government, with its enormous majority in the house, felt that something had to be done about it. Accordingly, last Thursday Britain was treated to the almost unprecedented spectacle of having its foreign minister acknowledge to the house, "Mine was a very unfortunate speech." And with that as a beginning—a beginning which could not help but win

back some of the sympathy Sir John had undoubtedly lost—the foreign minister went ahead to promise that the government will hold an inquiry into the munitions industry.

Unfortunately, it is still hard to believe that this promised inquiry will be of any very searching nature. Apparently, it is the intention of the government to confine attention to the question as to whether the present system of requiring licenses for the exports of arms or a system of state monopoly would be preferable. Anything like the American inquiry into the methods of the private manufacturers of arms, held in public and employing the power to study the contents of the munitions makers' files, is not so much as dreamed of. When a labor member from Wales tried to pry a bit of enlightenment on that subject out of the government in parliament the other night, all that the official reply offered was to "refer the honorable member to the statement which was made by my right honorable friend the foreign secretary in this house on 22nd November."

In that statement Sir John Simon had taken recourse to a familiar politician's trick. To head off the possibility of a parliamentary demand for anything so realistic as the American inquiry is proving to be, Sir John derided the Nye investigation, by inference, as a "fishing inquiry." But there are already signs that an important section of British opinion will not be satisfied by the foreign secretary's attempt to pin an opprobrious label and thereafter declare the case closed. I notice a letter from Lady Horsley in the Manchester Guardian (and this is *the* country where letters in the press run their course and are glorified) in which she tells Sir John that "searching" is a much more accurate word than "fishing." An important part of the British public evidently agrees, and wants that kind of inquiry. It remains to be seen, however, whether it can be forced from this reluctant, tory-dominated government. My present opinion is that such inquiry as is held will turn out to be pretty much of a dud. I can perceive no rush on the part of the noble lords to unload their shares in Vickers.

Now I am off to the Saar.

PAUL HUTCHINSON.

Take Care of Your Metaphors

EDITOR THE CHRISTIAN CENTURY:

SIR: Do you remember hearing an eloquent speaker say these words: "That enemy of ours is captain of a crewless ship on a shoreless sea, but mind you, he will bring all his men safe to land"? Perhaps you have forgotten; but you will agree that metaphors want watching. Of course if you were a Shakespeare, or a Milton, or a contributor to Holy Writ, you could mix your metaphors freely. You could take arms against a sea of troubles, or attack "blind mouths," or prophesy an "overflowing scourge." But not being any of these, you and I have to be careful.

We must not say, for example, that the floodgates of communism and atheism are advancing hand in hand. Floodgates do not do things like that.

Nor must we use figures, however true, which will amuse the youthful listener. If we tell our hearers such as have backbones to bring them to the front, we shall make youth explode with laughter. And ill-timed laughter snuffs the candles of eloquence.

But a speaker in search of originality may easily miss his way. One such speaker had grown tired of the too familiar ways of warning people against acting too late. Anyone can say that we must not lock the door after the horse is stolen. But he had to discover a variation. "You don't wait," he said, "till the house is on fire before you send for the fire-brigade." But that creates a most unfortunate impression. There might be suspicion of being an accessory before the fact.

There is a real danger in an excessive use of metaphors. It is not only that they may give rise to mirth, but also that they may obscure or delay an argument. Indeed, you must have heard preachers who think that they have moved when they have only been splendidly marking time.

Yours always weighing my steps,

QUINTUS QUIZ.

Question

WHAT do the churches give this Christmas-tide,
Where people starve as they starved years ago,
Where wise men hunger after light and truth,
And scoffers go?

What do the churches give this Christmas-tide?
A tranquil tale?
Or revolution such as angels taught
Who sang—and meant it—
"Peace on earth—good will"?
A fearless journeying after truth—
New truth that turns our lives around,
And lies beyond a star that rains down fire?
And one great Godlike soul
Who cries to us,
"Greater than this shall you do!"?
We sigh and shake our heads,
"He was divine——"
The sin against the Holy Ghost
Has seared our hearts and buried that divine
In us we have no right to speak against.

How can we, being Christians,
Tell a tranquil tale
Of one whose birth—
If we can understand it in the least—
Will change the world?

Is it a great and desperate dream
We have not dared to dream?

What do the churches give this Christmas-tide?

MARTHA PROVINE LEACH TURNER.

The Supreme Court and Conscience

By A. L. Wirin

TWO former students at the University of California at Los Angeles, Albert W. Hamilton and Alonzo Reynolds, jr., members of the Methodist church and followers of Jesus Christ, and as such conscientious believers that participation in war and in military training are denials of their supreme allegiance to the Prince of Peace, are not entitled to exemption from compulsory military training if they desire to attend U.C.L.A. That is what the decision of the supreme court of the United States, in the case of Hamilton versus Regents handed down recently, means to them.

Of even greater significance is this decision to the millions throughout the land devoted to the cause of freedom of conscience. To them the highest court has announced with painful finality that religious freedom in the United States means no more than the right to worship in one's home or in one's church. But as John Beardsley, counsel for the students, pointed out in his brief to the court, no law or constitutional guarantee is necessary to protect that right!

Perhaps such a decision should have been expected. Certainly, it is in accord with the recent opinions of that court in the Schwimmer and Macintosh cases. And yet, to those who had begun to look upon the supreme court as the great protector of freedom of expression, the conclusion of the court comes as a grave disappointment. One had hoped that this court which had spoken out so vigorously for freedom of speech (in the Stromberg case, also handled by Mr. Beardsley) and for freedom of the press (in the Near case from Minnesota) was now ready to complete the trilogy by throwing its mantle of protection over the freedom of conscience.

Court Supports Totalitarian State

But the court made it clear that it was not at all ready for this next step. On the contrary, the conservative members of the court made use of the case as an occasion for delivering another broadside in support of a "totalitarian" war-time state. Chief Justice Hughes, who wrote a ringing and vigorous dissent in favor of the right of conscience in the Macintosh case, remained silent; while the liberals on the bench, Brandeis, Stone and Cardozo (replacing Oliver Wendell Holmes), capitulated to war psychology and contented themselves with concurring (instead of dissenting) opinions by way of adding an "extra word" to the opinion of the court by Justice Butler.

With the important question whether attendance at the state university is a right or a privilege, the court dealt summarily. Justice Butler declared such attendance to be a right as distinguished from a mere privilege, but it was a right conferred by state law not by the United States constitution or federal statute. Hence any interference with this state right by state university authorities does not constitute a denial of either constitutional right or constitutional privilege. The supreme court, therefore, has no jurisdiction on that score.

As John Beardsley put it aptly, the entire court seems to have "missed the boat." It failed completely to comprehend his major proposition—that the requirement that conscientious objectors take military training in a state university was a denial to them of their "privileges and immunities" as guaranteed to them by the federal constitution, it being established that such military training was in the reserve officers training corps, a branch of the federal war department. The courses are prescribed by the war department and include rifle marksmanship, musketry, combat principles, and the use of automatic rifles; these are all furnished by the war department, which also supplies officers and has complete control over the course. In view of the fact, argued Mr. Beardsley, that congress alone has authority to impress citizens into the military service, and congress has consistently refused to enact peacetime conscription, and has established a policy to exempt conscientious objectors from combatant service in war time, a requirement that students become members of this federal military service as a condition for their attendance at a state university was a denial to them of a privilege and immunity which was vouchsafed to them by congressional policy and the United States constitution.

What Liberty is Protected

To this proposition the court countered that "the 'privilege' of attending the university as a student comes not from federal sources"—as if this contention were being made—and thus disposes of the crux of the case without even a consideration of the major issue contended for.

While conceding that the "liberty" protected by the due process clause included the right to "entertain the beliefs, to adhere to the principles and to teach the doctrines on which these students base their objection to the order prescribing military training," the court ruled that the desire on the part of the students to *do* something because of their convictions was not part of such "liberty." On the contrary, Justice Butler declared, in effect, that citizens, irrespective of the dictates of their consciences, have an unequivocal duty to their country to fight and die for it. Referring to his own words in the Schwimmer case, he said:

> That it is the duty of citizens by force of arms to defend our government against all enemies whenever necessity arises is a fundamental principle of the constitution . . . whatever tends to lessen the willingness of citizens to discharge their duty to bear arms in the country's defense detracts from the strength and safety of the government.

He further declared that the government had the power to compel the armed service of any citizen in the land without regard to his objections or his views with

respect to the justice of the particular war or war in general. The obligation of the citizen was such that "he may be compelled by force if need be against his will and without regard to his personal wishes . . . or even his religion or political convictions to take his place in the ranks of the army of his country and risk the chance of being shot down in its defense."

Justice Cardozo, speaking also for Justice Brandeis and Justice Stone, took pains to make it clear that "there is no occasion at this time to mark the limits of government power in the exaction of military service when the nation is at peace," thus seeking to leave the way open to the supreme court to rule on the subject again in the event of congressional peace-time conscription; he assumed "for present purposes that the religious liberty protected by the first amendment against invasion by the nation, is protected by the fourteenth amendment against invasion by the states," and thus extended in theory the long arm of the federal government in aid of freedom of religion, but he made it clear that this extension of the principle was in theory only and of no practical significance. This freedom did not include immunity from compulsory military training in a state university. These students "have not been required to bear arms for any hostile purpose, offensive or defensive, either now or in the future." In any event, he asserted, historically, while Quakers and other conscientious objectors have been exempted from military service in times past, this has been purely an act of grace and not a right. It has been required as a condition of exemption that they supply the army with a substitute or with the money to hire one.

Is R.O.T.C. a Child's Game?

At this point, one might inquire of Mr. Justice Cardozo, very respectfully, as befits a member of the bar to a justice of the highest court in the land: Is membership in the R.O.T.C.—a part of the war department and under its control—is training in combat and the use of rifles just a child's game? Is not such training manifestly for "a hostile purpose"?

And even admitting that in former generations exemption from military service was granted to conscientious objectors on the conditions indicated, in view of the fact that during the last war no such condition was imposed, are the liberal justices of the court bound by the dead hand of the past? We had thought that the progressive members on the bench would leave it to their reactionary brethren to muster forth ancient and buried precedents against freedom and conscience.

The most effective answer to Justice Cardozo's contention is found in the words of the chief justice of the court, who is neither reactionary nor liberal, but a strange composite of the two. While Mr. Hughes was silent in this case and allowed the conservatives to speak for him, on former occasions he made it clear that the constitution of the United States is a dynamic document designed to meet changing needs of changing times in a changing civilization. Here are his words:

> It is no answer to say . . . that what the provision of the constitution meant to the vision of that day it must mean to the vision of our time. If by the statement that what the constitution meant at the time of its adoption it means today, it is intended to say that the great clauses of the constitution must be confined to the interpretation which the framers, with the conditions and outlook of their time, would have placed upon them, the statement carries its own refutation. It was to guard against such a narrow conception that Chief Justice Marshall uttered the memorable warning—"We must never forget that it is a *constitution* we are expounding, a constitution intended to endure for ages to come, and, consequently, to be adapted to the various *crises* of human affairs." When we are dealing with the words of the constitution, "we must realize that they have called into life a being the development of which could not have been foreseen completely by the most gifted of its begetters. . . ." The case before us must be considered in the light of our whole experience and not merely in that of what was said a hundred years ago.

Moreover, freedom of religion and the right of conscience, according to the chief justice, means something more than the right to worship God. Here are his words in the Macintosh case:

> While it has always been recognized that the supreme power of government may be exerted and disobedience to its commands may be punished, we know that with many of our worthy citizens it would be a most heart-searching question if they were asked whether they would promise to obey a law believed to be in conflict with religious duty. . . . Many of their most honored exemplars in the past have been willing to suffer imprisonment or even death rather than to make such a promise. And we also know that a promise to engage in war by bearing arms and thus to engage in war believed to be unjust, would be contrary to the tenets of religious groups among our citizens who are of patriotic purpose and exemplary conduct.
>
> Much has been said of the paramount duty to the state, a duty to be recognized, it is urged, even though it conflicts with convictions of duty to God. Undoubtedly that duty to the state exists within the domain of power, for government may enforce obedience to laws regardless of scruples. When one's belief collides with the power of the state, the latter is supreme within its sphere and submission or punishment follows. But in the forum of conscience, duty to a moral power higher than the state has always been maintained. The reservation of that supreme obligation, as a matter of principle, would unquestionably be made by many of our conscientious and law abiding citizens. The essence of religion is belief in a relation to God involving duties superior to those arising from any human relation. The battle for religious liberty has been fought and won with respect to religious beliefs, and practices, which are not in conflict with good order, upon the very ground of the supremacy of conscience within its proper field.

Certainly the refusal of these students to train for war cannot be considered to be "in conflict with good order." In any event, it is in direct accord with the Pact of Paris, in which our government united with others to "condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy."

To men of principle the concluding words of the opinion (by Justice Cardozo) bring little comfort: "One who is a martyr to a principle—which may turn out in the end to be a delusion or an error—does not prove by his martyrdom that he has kept within the law."

In any event, such words as these account for the fact that men of principle resort so rarely to the courts of law for a vindication of their liberties and constitutional guarantees; and they certainly account for the position of our economic realists who believe that the struggle for freedom will be fought and won in an arena other than the courts.

The Sunday School: Asset or Liability

By Margueritte Harmon Bro

WHEN an institution or a leader has long been considered an asset and so written in the books it is difficult, exceedingly, to remove such an incumbent of traditional honor to the liability side of the ledger. The accounting sheet looks out of balance, as though the accountant had lost his sense of perspective if not his reason. But this shifting of values is frequently inevitable; it is, in fact, inherent in the nature of a pliant society which never quite sets to the mold of its institutions.

That the Sunday school was once an asset to the church few of us would question. It is acknowledged that it served its day generously. Indeed, most people, pastors, superintendents or laity, are only dimly aware that there ever was a time when the church existed without the Sunday school. We share something of the conviction of the teacher in a certain school who, when asked why the Sunday school was not mentioned in the Bible, replied resourcefully: "Because there was no Hebrew name for Sunday school. But it really *was* a Sunday school they were having when the little children came to Jesus and he taught them the first golden text, 'Suffer little children to come unto me.' "

The original aims of the Sunday school we are also able to state. Mr. Robert Raikes, the far-sighted Christian gentleman of London, 1780, who gathered the ragged, rough little factory children off the streets to teach them their letters, stated his additional objectives as the imparting of "the truths of the gospel" and the knowledge of "moral restraint." Tradition has added a further objective: induction of the children into the church membership.

I

Further, we are aware that the Sunday school succeeded in realizing these aims to a degree which seemed for a time remarkable. It *seemed* remarkable. For our day, the Sunday school is no longer an asset. It has become a branch so nurtured and pruned as to draw the life-giving sap from the main trunk to the ultimate withering of the blossoms and fruit. If it is no longer an asset, it is probably a liability.

"Liability" is a grave word. Before we apply it to this institution which has sheltered so many of us let us measure the Sunday school as we know it today, against its historic aims.

To keep the children off the streets: Most of the children who fill our Sunday schools are not a street problem; they are the heirs of middle class restraint. On the fringe of the Sunday school movement, at home and abroad, there are children who are literally kept off the streets by Sunday school attendance, but for a vast number of Christian homes the Sunday movie does a more thorough job. The statement seems harsh but in certain areas the figures substantiate it.

To teach reading and writing: The state has relieved the church of that necessity, most successfully in Japan but to a high degree in the United States, England, and a large part of the world.

To impart the word of God: One wonders. One stops and thinks. If we interpret the word of God to include not only the Bible but the records of other religious experience, including our own, then we have entered the field we now call religious education. The realization of the aims of education, even in a circumscribed field, demands the use of an educational plant. However large or small the school may be, it merits a faculty trained in the several branches they teach plus some understanding of educational psychology; it requires some equipment, not necessarily elaborate but sufficient to achieve the desired end; it demands up-to-date textbooks, a graded curriculum, regular attendance of pupils, and a time-allowance sufficient for the task.

Against these basic necessities, we place these facts: the average Sunday school is taught by an untrained staff; its equipment is woefully meager; the curriculum is neither scientifically sound, comprehensive, nor sufficiently centered about the child's experience; the textbooks are biased in attitude and limited in scope; the pupils' attendance is haphazard, and the time spent by the average child in the average Protestant Sunday school is something less than thirty minutes of instruction per week and less than forty hours per year.

Character development: This is the more modern term for the traditional aim which Mr. Raikes called "moral restraint." Whatever its name, the task comes right into the place where we live. On this question of the development of character or, as the sociologists would phrase it, the growth of socially desirable personality traits, secular education as well as so-called religious education is pointing ever nearer center. If the Sunday school succeeds here, it might fail in all its other aims and remain an institution deserving our most ardent efforts toward conservation. Certainly the problem affects enough people to merit our assiduous consideration.

II

According to the last census of religious bodies, 79.6 per cent, or 184,686 churches, have Sunday schools. Seventeen of the smaller denominations, such as Two-Seed-in-the-Spirit Predestinarian Baptists, have no Sunday schools, but the larger bodies led by the African Methodist Episcopal with 98.5 per cent and the Salvation Army with 96.5 per cent, expend tremendous energy and time upon the development of their schools. There is a total of 2,167,848 Sunday school officers and teachers, averaging about 12 to a church. Under these teachers and officers there are 21,038,526 scholars, averaging 114 per church.

As soon as we begin to consider the problem of character development among these millions there loom to the fore the individual instances we have known,

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each of us, in which some boy or girl was brought to a realization of his latent possibilities, to a life of achievement and purpose, through his contact with the Sunday school. We may call the process "salvation," or "reconditioning" or "social adjustment," but the fact is one we have all met. Our experience is personal, so it stands out like a silhouette against a background of exceedingly meager data. We have no statistics to tell us what proportion of scholars have been actually caught into a character-developing process in the Sunday school. We have no graphs to measure such component elements as teacher-energy, child-time, parent-participation and all the imponderables which go into the compound from which we hope character may be precipitated. But such data as we do have make us ring with question marks the whole Sunday school enterprise in the modern church.

A beginning was made in an effort accurately to evaluate the character-forming agencies when Professor Hartshorne and Professor May began to apply their character-tests to groups of children of varying cultural backgrounds. Other ingenious tests in the same general field have substantiated their findings which may be summarized in three quotations from their volume, "Testing the Knowledge of Right and Wrong." "In the light of this study," they say, "It seems increasingly evident that if we wish to raise the standards of moral knowledge of children, the most logical place to center our efforts should be in the home." Again: "There is possibility of slight influence by club leaders, but we have no evidence to show that either day school or Sunday school teachers are contributing to the moral knowledge of children either directly or indirectly." Moreover: "The evidence seems to indicate that there is not a large amount of degree of transfer from one situation to another which we have frequently expected. . . . The child is influenced more by the group code than by an individual code. . . ." Or if we wish the statement in figures they give us the ratio of .545 between the ethical standards of parents and their children, with a ratio of only .002 between children and their Sunday school teachers. If it is true, as these figures would indicate, that a child has no general code of morals but develops his morals through specific experiences (actions) within a specific group, then one wonders if we are not subsidizing rather expensive plants for rather small returns. The total cost of Sunday school auditoriums, classrooms, textbooks, quarterlies, papers, hymnals, organs, chairs and transportation aggregates a large financial investment.

III

These limitations, however, are negative. They are the failures to meet certain aims. But the Sunday school, in addition to its negative failures, does some things, positively, which are really deleterious to the church.

The Sunday school detracts from the spiritual usefulness of the church. In our present setup of organized Protestantism, the church and the Sunday school operate under a sort of religious bimetalism. Both have certain standard value and the debtor exercises his right to discharge his debt at option in either of the two metals. He therefore chooses to go to Sunday school where, on the whole, less demand is made upon his time, his interest and his cooperation. To press the comparison a bit further, we have developed a Gresham's law for churches. By common acceptance the church and Sunday school have like value—like value by denomination but not intrinsically—so the organization of least value becomes current. The cheaper organization, like cheaper money, drives out the better when the sum of the two is in excess of the want of the trade.

Specifically, let us watch the theorem in action. For instance, the great organized men's classes which pack many church auditoriums before the regular service. With exuberant spirit, hundreds of men come together on Sunday morning to promote themselves and some special interest. In almost any town we may find them. Divided into "reds" and "blues" or under other equally meaningful captions, they operate contests to see which side has brought the most new members, the most Bibles, the most money, the most sick-calls, and the most badges. Lustily they sing, briefly they pray, raptly they listen to a supersalesman's talk, and then they all shake hands and call one another by their first names. Thereafter, their duty toward organized religion being heartily fulfilled, they file home. Perhaps a handful of the old guard find their places for the regular church service.

Now it well may be that the organized men's classes came into being because the regular church service dragged the hymns, lengthened the prayers, muffed the sermon, and left the attendants cold. But that is no answer. The burden of proof needs to fall back upon the main worship service. Primarily it is to that service that men and women come for spiritual nourishment. There the members of the congregation gather for corporate worship, there the common mind is led out and up by the pastor, there a common need is faced and a common program planned. If the minister fails in making this service significant, no Sunday school class, however sensational or however constructive, can eventually save his church. But before he fails he should have every support, every opportunity. His congregation should lay before him their primary interest as well as their primary demands.

IV

If it were only adult groups which vitiated the spiritual energy of the church, there might still be a place for the Sunday school. But by and large, children who go to Sunday school do not attend the church service. No denatured worship service for children can take the place of the worship service in the temple itself where fathers and mothers and the whole adult congregation lift their voices in praise, prayer and supplication. Sunlight through a stained-glass window casts a long ray into the future. Hymns in which three generations raise their voices ring with the echoes of the singing centuries gone before, and vibrate to distant drums to follow after. In the church itself there is majesty, and reverence, and an undergirding of the

spirit for which no other service can be a substitute.

Predicate, for the moment, an adequate system of religious education whose curriculum-content, teaching-staff, and time-allowance are commensurate with the task. Remove this religious education from the supervision of the local pastor; at once he stands forth in new freedom. Time and energy, his two basic needs, are both multiplied, intensified. He can now concentrate his interest where it is needed. We do not expect a physician (except on the mission field) to run an educational institution as a side issue to his hospital even though we are aware that proper health education will reduce disease. We do not expect a judge to administer a school if he wants to hold his place on the bench even though we know that sufficient knowledge will reduce juvenile delinquency. But we do expect a clergyman to be prophet, pastor and leader—while he is also filling the specialized function of administrator of religious education. We have asked the impossible. Probably the representatives of no other profession could do so well, but the clergy have failed. Fortunately for all concerned, they have not built even a reasonably fair program of religious education. If it were better we might not realize how imperative is the entire redrawing of our designs. Once the preacher is freed *from* this weight of responsibility for which he is, at best, insufficiently trained, he will be free *for* the leadership so urgently demanded of him.

True, there will be little men always who, when one bustling, laborious task is removed from their schedule, will rush to call another committee and fill its place. Incapacity stalks the somber shadows in this field as any other. But there are many men who, when this drain upon their energy is removed, will turn expectantly toward their studies and their congregations.

Likewise, if the Sunday school were replaced by a program of genuine religious education the laymen who staff the Sunday school would be free for the fulfilling of duties to which they are better suited. It is sad, not to say depressing, to see a perfectly good merchant teaching a class year in and year out under the delusion that so he can best serve his church. If that be true, his church is making insufficient demands upon him. If he be mistaken, his church owes him a better chance. Instead of a duty, teaching a Sunday school class is too frequently a substitution for more important service.

V

Further, the Sunday school offers an insufficient interpretation of religious experience which tends to block off more adequate interpretations. The average Christian parent among us desires his children to have a certain amount of religious instruction. He figures to himself, more or less vaguely, that he must not leave his child without the help of religion in becoming oriented to the precarious modern universe but, feeling very insecure himself and not wishing to probe too deeply lest he discover disturbing new realities, he hesitates to share his doubts or his half-truths with his child. Behold! the Sunday school!—the very place where he himself learned a large number of the inferences, not to mention the facts, he is now striving to unlearn. In Sunday school it is the business of organized religion to explain itself. Just what the explanations are, just what his child will get, just what he will be able to make his own, the parent seldom questions. So the Sunday school does its imperfect work and the parent feels no responsibility toward its perfecting.

If there were no Sunday schools, then some children would, no doubt, go without food for their spirits. But a larger number would turn to the home larder, whereupon parents—being parents—would bestir themselves to see what food was available. Certainly there must be better methods of serving food to the family than sending them out to a soup kitchen, for individual children have idiosyncrasies which only a devoted parent or a trained dietician can meet. We admit the presupposition that the church would still be on the job, at least as much concerned in helping the parents to meet this new necessity for providing religion in terms of the child's own immediate experience as it is now concerned in regulating the Sunday school.

If there were no Sunday schools not only could the church expect more earnest interest on the part of the parent, but Protestantism as a whole might set itself to the work of making as dignified and honored a place for "religious" education as for "secular" education. Or, if the whole educational process should prove indeed to be one entity, a suitable place for character education and religious instruction might be made within the present educational setup. The responsibility for sturdy, well-nourished plants would then be shifted from the cold-frame of the Sunday school to the wide open fields of education.

Certainly the first step toward offering the child a sufficient interpretation is made impossible within the Sunday school. That the Sunday school must continue to be inadequate in its very nature will be the premise of a further discussion.

These are not the only failures of the Sunday school, but they are primary and sufficient to point the way toward some new varieties of experience, toward some radically different methods of meeting the need of the church to conserve and strengthen its children and adolescents.

If, as seems indubitably the case, the child draws largely on his home conditioning to establish his own social and spiritual attitudes, it may be the church's task to hunt out the parents, bring them into classes or take the classes to the parents, and fertilize the soil in which the new seeds must grow. If equipment and faculty are the primary necessities it may be the task of the church to pool its resources in country, town and city in order to provide adequate educational facilities. Both of these approaches, and others, demand consideration.

Whatever the solution may be, it is quite plainly not to be found within the pattern of the present Sunday school. The church has been fitting the child to the garment and then wearing the garment as a cloak-of-custom.

Many denominations are this year stressing the reevaluation of their church programs. It is apparent that churches are in a contemplative mood provoked to

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self-criticism by outward circumstance. They have both the will and the necessity for meeting seriously a grave proposal, such as this one. We cannot be true to the Sunday school tradition by being traditional; sometimes the greatest honor to a crumbling temple is its razing. Moreover, it is possible, to proceed with reverence as well as with boldness. There is a new architecture for each new day. The first gothic cathedral "grew" from the necessity, the experience, the imagination and the devotion of the time. Under much the same compulsion, the church may perhaps be ready to write off its liabilities—its Sunday schools—by removing the outmoded structure and making ready a dwelling appropriate to meet the needs of today.

BOOKS

Paul's Contribution to Christianity

PAUL, HIS HERITAGE AND LEGACY. *By Kirsopp Lake. Oxford University Press, $2.00.*

THE IMPORTANCE of this book lies in its purpose. It is an attempt to bridge the gulf between Jewish and gentile Christianity. On the very first page, the author states his problem. "In the narrative of the Synoptic Gospels and in the early chapters of Acts a Christianity is found which is manifestly a branch of Judaism. But when, perhaps forty years later, the time of 'John' and the Apostolic Fathers is reached, an essentially different type of Christianity is revealed, completely separated from Judaism, and it has become one of the sacramental religions of the Roman empire." This book deals with Paul and his contributions toward the building of a bridge between these two types of Christianity.

This issue, while not exactly new, is a living one. It comes into clear relief to every modern minded man when he considers the relation between the religion of Jesus and the Christianity of the church. No serious reader of the New Testament can escape the problem as to how the Jesus of history came to be the Christ of faith. The problem becomes acute today in the shift of emphasis from the personal to the social gospel. While it can scarcely be claimed that Dr. Lake solves the problem, he has rendered a service to the religious thinker by raising the question in this form, and throwing some light upon it. It is an undertaking that rightfully belongs to the historian such as Doctor Lake rather than the theologian.

The author assumes that Paul was the most influential factor in making this transition, the steps of which have well nigh disappeared. In order to discover what prepared Paul to make this transition, he examines the elements which contributed to the making of the Pauline mind. Here the well beaten path of scholarship is followed. Stoicism, rabbinic Judaism, the mystery religions, Jesus and the apostles were the chief influences in the life of Paul. The contribution of Stoicism was indirect, there being no evidence that Paul was intimately acquainted with this system of thought. Another factor which profoundly conditioned Paul's outlook was his mysticism. But Paul's heritage from the past is not sufficient to account for his power over the church. The fact remains that he was conscious of a personal experience with Christ. However it may be explained, he felt that this experience had brought to him newness of life.

The plain reader will find much in this book to disagree with. For one thing, the author's history is more reliable than his psychology. He states with certainty that "the life of the individual repeats the history of the race." But psychologists are not at all agreed upon this point. Some will claim that his theology needs mending. He says: "When I use the word God, I mean the totality of values, not a person, or a 'personal being' who created values." There are sure to be those not versed in the deep mysteries of philosophy who will want to know if intelligence and consciousness are numbered among the "values." They have been led to believe that even the dim light of intelligence sometimes found among men is "personal." If God is no more than the totality of consciousness it seems difficult to escape the conclusion that there are certain personal traits about him. But these points of objection are merely asides. They add relish to the reading of the book. And at least one reader has found the book quite rewarding.

JAMES DANIEL MARTIN.

A Bible for Everybody

THE STORY OF THE BIBLE. *By Walter Russell Bowie. The Abingdon Press, $3.00.*

IF this review reaches the reader a few days too late to serve as a Christmas recommendation, two courses are still possible: a telegram to the publisher, or a promissory note in the stocking to say that the book is coming. All of which is a way of saying that it is an exceedingly attractive book, worth reading and therefore worth giving.

A "story of the Bible" might be either of two entirely different things. It might be a retelling of the stories contained in the Bible, or of that great continued story which, with many interruptions and digressions, runs through the whole Bible. Or it might be an account of the origin and development of the Bible itself. Dr. Bowie's task has included something of each of these, with the emphasis strongly on the first, so far as the allotment of space is an index of emphasis, but with constant reference to the second, without which the contents of the Bible and its narratives cannot be rightly understood. It is the distinctive feature of Dr. Bowie's work that he accepts without reservation the view of the Bible upon which most modern scholars are agreed, and presents this view without concealment, evasion, embarrassment or apology. Neither does he argue about it. There are plenty of other books which do that. He accepts and applies it in a popular presentation of the biblical material. The result amply proves that this view of the Bible is not something to be kept out of the hands of children and weak Christians and safeguarded on the high shelves of scholarship, but is something that can and must be made a part of the common Christian consciousness.

In the performance of this delicate task everything depends upon the author's possession of warm religious interest, literary skill and, if not original scholarship, at least an adequate knowledge of the chief findings of biblical scholarship. Dr. Bowie has these three qualifications. He has not written down to children, but his book can be read with profit and delight by anyone above the age of twelve.

W.E.G.

Books in Brief

I LIVE TO TELL. *By Jacob H. Rubin. Bobbs-Merrill Company, $2.75.*

A Russian-born American socialist, who had been for many years an active member of the left wing and an associate of some

of its most radical leaders, here tells of his experiences in Russia and his conversion to more conservative views. He went to Russia on an important financial mission in 1919 and spent a year and a half. At first honored and feted by the white revolutionists in Odessa, he fell under suspicion as the Denikin party was tottering to its collapse, and was imprisoned and condemned to death. He escaped by a narrow margin when the reds entered the city, took a prominent part in organizing the new government. Later, in Moscow, he was again out of favor and finally escaped one jump ahead of the order for his arrest. The story, undoubtedly authentic, is vividly told. The whites and the reds are presented in equally unfavorable light. Ten years later the author revisited Russia in disguise and found conditions no better. As a record of personal experience and disillusionment, Mr. Rubin's narrative is among the most impressive, and certainly among the most interesting, of all the contributions to the understanding of Russia.

SKIN DEEP: THE TRUTH ABOUT BEAUTY AIDS—SAFE AND HARMFUL. *By M. C. Phillips. Vanguard Press, $2.00.*

Consumers' Research fires another broadside at fake advertising and the manufacturers who victimize the public with worthless or injurious goods sold at high prices under fancy labels. It may be considered as a continuation of "100,000,000 Guinea Pigs." This volume deals with cosmetics and soaps. It mentions specific products and trade names with magnificent disregard of possible damage suits. The presumption is that it must be pretty well fortified with facts.

LETTERS FROM JOHN GALSWORTHY, 1900-1932. *Edited by Edward Garnett. Charles Scribner's Sons, $2.50.*

Admirers of Galsworthy will wish to place this volume on the shelf beside that beautiful and convenient edition of his collected works. Garnett had much to do with the making of Galsworthy and Conrad, if geniuses can ever be said to owe anything to anybody. Galsworthy suspected that Garnett had lost interest in the work of the two novelists after their "beastly success"; but he never did. Their relations were confidential and affectionate to the end. But the most interesting part of the correspondence, perhaps, is that in which, in the early days, Galsworthy was submitting his manuscripts to Garnett and the two were discussing the technique of fiction.

STAGES ON THE ROAD. *By Sigrid Undset. Alfred A. Knopf, $2.75.*

Since she became a Roman Catholic, the distinguished Norwegian Nobel prize winner has given much time to the study of the saints. She fears that in her own Protestant country "the public has been kept in ignorance" of the lives and merits of these great characters. This Catholic protest against Protestantism's keeping its people in ignorance is an interesting variation of a rather familiar formula—one might almost say a whimsical variation if she were not so serious about it. Basic to her view of the legends of the saints is the conviction that the medieval "age of faith" did not accept its legends so literally as has been supposed and that the rationalistic eighteenth century, which recognized no categories except those of true and false, confused the whole subject by its attempted clarification. An interesting thesis, but one, I think, of doubtful historical validity. In this volume the author devotes her attention chiefly to Ramón Lull, Saint Angela Merici, Robert Southwell and Margaret Clitherow.

PAPERS OF THE AMERICAN SOCIETY OF CHURCH HISTORY. *Second Series, Vol. IX. American Society of Church History, 5757 University Avenue, Chicago.*

This society was founded by Professor Philip Schaff about forty years ago. Its volumes of published proceedings form an impressive and valuable shelf-full. This latest volume contains, besides the minutes of the society from 1927 to 1933, four presidential addresses delivered at its annual meetings: "Rival Presuppositions in the Writing of Church History," by W. W. Rockwell; "Zwingli's Commentary on True and False Religion," by G. W. Richards; "Interdenominational Relations in America before 1837," by W. E. Garrison; and "Doctrinal Attitudes of the Rising Younger Churches," by W. D. Schermerhorn.

CORRESPONDENCE

U.C.L.A., Not U.S.C.

EDITOR THE CHRISTIAN CENTURY:

SIR: In an editorial in the December 5 issue of your magazine you referred to the incident in which five students were expelled from "the University of Southern California" for asserted radical activities. I am writing this simply for your information, not as a criticism. This incident was not at the University of Southern California, but at the University of California at Los Angeles. Probably the distinction is unimportant to those in other parts of the country, but your southern California readers would recognize the distinction, since the two schools are great rivals. The University of California at Los Angeles, commonly known as U.C.L.A., is the southern division of the state university, has about 7000 students, and is located on the outskirts of Los Angeles. The University of Southern California, a private institution (originally a Methodist school), is about the same size, and is located nearer the center of the city, about fifteen miles from U.C.L.A. It is known to the athletic world as S.C. I thought this information might be helpful to you if you had any further occasion to refer to the incident.

I am an alumnus of U.C.L.A., and was quite disgusted with the action of the administration in this matter. It is about what would be expected, though, from Dr. Moore, who always has been extremely conservative, to say the least. You have probably read of the action of Dr. Sproul, the president of the entire university, in reinstating the four students, and completely exonerating them from the charges. His statement during the investigation was quite a blow to Dr. Moore, who had sponsored the "U.C.L.A. Americans," a vigilante organization pledged to "fight fire with fire" to purge the campus of radicalism. Dr. Sproul said that he was as much opposed to vigilante groups who used violence as to communists who used violence, that both were nuisances, and one bred the other.

Los Angeles, Calif. ERNEST M. STANTON.

Strategy of the Movie Industry

EDITOR THE CHRISTIAN CENTURY:

SIR: There may or may not come a betterment in the moral quality of the motion pictures, but you have done a good part to that end. The public needs to be warned, by whatever wise means, of the probable strategy of the picture industry in response to the demand for improvement. The strategy will likely be to take advantage of the intense desire for improvement, to commandeer church forces into a promotional agency of the so-called cleansed pictures.

A motion picture bulletin recently carried this headline: "Protestant Church Women Form Preview Group." This was followed by a pile of words such as "National council of federated church women," "The Federation of women's boards of foreign missions," "Council of women of home missions," etc. Is the industry seeking to beguile church forces into acceptance of a challenge like this: "You church people protest against our past indecency in pictures. We are changing to suit you. Now you must assume responsibility for filling our theaters with patronage of our new order of pictures."

Specious enough, yet the strategy is plain. The church ought to protest against injurious pictures, yet the church does not thereby

obligate itself to buy merchandise that it does not want; nor obligate itself to help sell merchandise, however good the material may be.

Already the motion picture industry has beguiled schools, parent-teacher units, and clubs into promoting its business by selling tickets and sharing profits. It would be unfortunate indeed for the church to be outwitted into a like activity.

First Presbyterian Church, SAMUEL H. HAY.
Morristown, Tenn.

Opposes Liberty for Catholics

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial in the November 21 issue of The Christian Century, in which you comment upon the issue between the Mexican government and the Roman Catholic church, you say that American Protestantism stands squarely with Mexican Catholics, which is, as you well know, not true. The great majority of not only American Protestants but also most of those Americans who are not directly associated with any particular religious denomination do not stand squarely with Romanism in Mexico or in any other country. I might add that it is my personal opinion that the attitude of meekness and servility that you have been showing the past year in discussing questions relating to Roman Catholicism must be particularly offensive to American Protestantism.

The Christian Century may adopt any fawning, cringing attitude toward Romanism it may desire, but to represent such an attitude as being that of American Protestantism is thoroughly disgusting not only to Protestants but to any other loyal and self-respecting Americans.

Duluth, Minn. C. C. WALKER.

The Episcopal Church Is Protestant

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial on the sesquicentennial of Bishop Seabury is one with which most Episcopalians will be in hearty sympathy. If you had written from inside the church you could have taken an even more confident tone.

The Christian Century frequently speaks about conditions in the Episcopal church without realizing the real weakness of the Anglo-catholic movement. A genius for publicity, for which we must give the movement due credit, makes it appear much stronger than it is. The Episcopal church is overwhelmingly Protestant among bishops, priests and laymen. The vote on the change of name is no indication to the contrary, for the vote is not really made on party lines on that issue. Many churchmen of all parties vote for the change because they are convinced that it would furnish a rallying point for church unity (very much in the same spirit in which, as I imagine, Barton Stone adopted the name "Christian church" for his following), and not at all in any effort to advance exclusive claims for this church.

Bishop Manning's position, that the church must have a doctrine as basis for every practice, is contrary to all history. The United States never adopted a theoretical doctrine of the superiority of republican government, nor England of monarchy, nor Japan of its peculiar worship of the heaven-descended emperor. In each case the form of government grew up in response to the forces at work in the particular country, and we may imagine that episcopacy grew up in the church in exactly the same way. In fact, the church of England seems never to have thought about the matter until others began to claim scriptural authority for other forms of church government.

The real difference between the Episcopal church and other Protestants is on the nature of the church itself. In the same issue of The Christian Century George A. Coe says: "Though the Christian church got its start through men who acted independently as individuals, it quickly developed into a fellowship that claimed divine sanction and sanctity." Episcopalians simply do not believe that this is historically true. The fellowship was there from the beginning and was a chief evidence of the work of the Holy Spirit. We accept literally for the church the statement of the Fourth Gospel that we are branches of the Vine, and no branch ever yet was an individual who acted independently. On the other hand, the Episcopal church is determined that this doctrine shall not be used by any hierarchy as a basis for lording it over God's heritage.

Detroit, Mich. W. M. WASHINGTON.

John Doe's Tragic Story

EDITOR THE CHRISTIAN CENTURY:

SIR: I have subscribed to your magazine for a number of years, and read it with interest. In your issue of November 28 you publish an article entitled "Do Not Drive Me Radical!" by John Doe. Mr. Doe's misfortunes deserve wholehearted sympathy, but I would like to make the following observations:

1. If Mr. Doe is not successful in his millwork I would suggest that he try newspaper or magazine work as he certainly shows considerable ability for forceful and vivid writing.

2. Mr. Doe says that he is a church member, and it seems to me that you as the editor of a journal devoted to the interests of church work should get from him the name of his church and take his case up with them, for it would certainly appear that they have not taken the interest in his family's welfare which a church should take, and which I believe most churches do take, and find out the attitude of his church.

It seems to me to be most unfortunate that a correspondent should state in your columns that the program of the church is "insipid" and "a weird monstrosity" without any investigation of the attitude of the particular church concerned, and without any statement of the attitude of other churches.

Philadelphia, Pa. W. I. COOPER.

EDITOR THE CHRISTIAN CENTURY:

SIR: The article, "Don't Drive Me Radical!" by John Doe, in the issue of The Christian Century for November 28 ought to be blazoned in red on the front page of every newspaper in the United States. It might wake us out of our complacency and help us see what is happening to the victims of our system. It reveals in a powerful way the desire for what is best in the heart of the worker and the danger that threatens him.

Church of the Community, HARVEY E. HOLT.
Columbus, O.

EDITOR THE CHRISTIAN CENTURY:

SIR: The striking article from Mr. John Doe has impressed me deeply. It is so fine and touching that I hesitate to say a single word against its appealing challenge. However, Mr. Doe, I am wondering if you are fair to us "poor ministers who mouth platitudes," as you say and imply. We can stand criticism, most of us can "take it." But I wonder if you, and others of unfortunate circumstance, realize that most ministers (I do not say all) are deeply concerned that we face every subtle issue of our day with an uncompromising desire to right it and to do away forever with just the conditions that have made your life so empty and tragic? We are voicing in no uncertain terms our denunciations of the capitalistic system, and all other systems that militate against the larger, more abundant life for all men. There is not an evil that lifts its head today but that we are quick to condemn, and if possible seek to dethrone.

Can it not be, Mr. Doe, that the failure is not that earnest-hearted ministers have "mouthed platitudes," but that their words and warnings have not been heeded? We have been criticized, our churches deserted, our words unheard and multitudes turning their very backs upon us, and still we are blamed for "platitudistic" preaching. We cannot go out with "billy clubs" and force individuals and society to heed our words. Neither could Christ do that. But we are absolutely convinced that should the whole world but listen even for one brief year, and heed the high call of the consecrated ministry, to follow in the path of righteousness and consecrated unselfishness, this would be a far different world. Go and listen, Mr. Doe, to some consecrated minister and see if you are not convinced that what I say is true. Nevertheless, I am deeply thankful for your message that has struck fire in my heart.

First Congregational Church, SCOTT C. SIEGLE.
Westminster, Mass.

NEWS *of the* CHRISTIAN WORLD

Crime Findings Appall Capital

Attorney-General's Conference Calls to Action—The New Congress and Its Problems—Accidents and Liquor

(Correspondence from Washington)

WASHINGTON, D. C., Dec. 14.—The attorney general's conference on crime has been a newspaper headliner this week. Out of this gathering came the amazing announcement that in approximately three-fourths of the nation's 1,300,000 major crimes committed in 1933, no one was brought to justice. In addition to this appalling number of major crimes, we have it on the authority of Professor Sellin of the University of Pennsylvania that 15,000,000 minor crimes came to the attention of the police of the nation during the same period. The success of the "G" men against notorious outlaws of the Dillinger and Floyd type has emboldened the authorities to carry on a more aggressive offensive against crime of all sorts. The startling statistics mentioned above indicate that there is a crying need for such action.

One of the pathetic features of this crime conference was revealed when a half-hundred colored men lined up in front of the D.A.R. memorial hall where the anti-crime specialists were in session. Each man had a hempen rope around his neck. Placards were displayed reading "5068 in 52 years" and "94 women since 1899." As may be suspected it was an anti-lynching demonstration, and the silent protestants were appealing to the crime conference to support a movement for federal legislation against this unspeakable horror. As yet no particular attention has been paid to the subject.

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The Seventy-Fourth Congress

"Just before the battle, mother," might be an appropriate theme song from this part of the world as congress prepares to convene. Republicans are so scarce that it begins to look as if it might be wise to preserve a few of them in the national museum that future generations might not forget how the species looked. There is a noticeable buzz of excitement as Jan. 1 draws near and the new congress assembles for the first time on the new date. The air is full of whisperings and speculations. What of the new tax schedules, the progress of the munitions investigations, the speakership, and numerous other matters of absorbing interest? Possibly no congress, at least in recent years, has met under circumstances fraught with matters of such great importance as the seventy-fourth congress will face.

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Traffic Accidents And Liquor

The Washington public is becoming increasingly alarmed over the steadily mounting list of fatal traffic accidents, and with an appalling increase over last year there is good reason for alarm. With 180,000 cars registered in this city of half a million people, and with thousands of visitiors' cars on our streets constantly, it is not strange that accidents occur, but how to account for the great increase over last year is giving wet newspapers considerable uneasiness. Of course they will not admit that legalized liquor has anything to do with it, and consequently are finding it rather difficult to discover plausible reasons.

In this connection, mention might be made of the huge advertisement of one of the nation's foremost distilleries that appeared on Dec. 5, the anniversary of the repeal of the 18th amendment. It was a life-size head of the President with fulsome congratulations to him for the dauntless courage and leadership that granted emancipation and freed the nation from the bondage of puritanical restrictions. Rumor has it that there was much agitation within White House circles when the advertisement came to the attention of the chief executive, though just why there should have been it is difficult to understand. To this correspondent it looks as if credit were bestowed where credit was due.

* * *

And So Forth

The advertising manager of one of this city's daily papers was seriously injured recently in a collision. The other car was piloted by a drunken driver, so the published reports said. It happens that the paper in question does not accept liquor ads, but what might have been the result if it had been the advertising manager of any of the other four dailies, is an interesting conjecture at least.

This year, as in former years, the Washington federation of churches will sponsor a service for all the churches on Christmas morning. Dr. Rufus W. Weaver, minister of the First Baptist church, will be the preacher. The federation has been especially active this year in combatting the gambling evil which has gained a terrific hold upon the moderate-sized salary group. Through its committee on civic affairs and especially through the chairman, Mr. Wilbur LaRoe, an aggressive assault has been made upon the "numbers racket" and other forms of gambling which are enriching the operators and robbing the victims.

A committee on "strengthening the religious life of the nation's capital" was formed a few months ago under the chairmanship of Rev. Anson Phelps Stokes of the Washington cathedral. Representatives of all denominations of Protestantism are working together with Catholics and Jews to the end that the thousands of government workers now in residence here may be made church or synagogue conscious. Never since war days and probably not even then has this city been so crowded with young people who have come from every section of the country.

The largest department store in the city, with 3800 employes, announces a return this year to the Christmas bonus plan, formerly in vogue, but dispensed with during the past several years. This store and others report a remarkable increase in Christmas buying this year.

W. S. ABERNETHY.

Churches Will Save Germany!

Dr. Leiper Sees Christianity as Only Effective Bar to Nazi Success—Chinese Bandits Slay Chicago Missionaries

(Correspondence from Chicago)

CHICAGO, Dec. 17.—That the church in Germany has proved to be practically the sole barrier to Hitler's purpose to establish the totalitarian state is the conviction of Dr. Henry Smith Leiper, American executive secretary of the Universal Christian council, based upon personal observation and a thorough study of the situation in that land. De Leiper, who has just returned from Europe, expressed that view to a specially invited group of church and business leaders at a luncheon given him at the Union League club on Monday, Dec. 10. The meeting was held under the auspices of the business men's committee of the Federal council of churches, with Mr. Clifford W. Barnes, president of the Chicago Sunday Evening club, acting as chairman. Dr. Leiper referred approvingly to Professor Einstein's recent statement to Dr. Adolph Keller, European executive secretary of the Universal Christian council, that whereas he (Dr. Einstein) had expected the socialists, the professors, the editors and the scientists to offer effective resistance to the Hitler program, all these powerful groups had remained impotent, while it was left to "the puny, insignificant church" alone to challenge the Reichsführer. The speaker believed that Professor Einstein stated the plain facts of the situation when, embracing Dr. Keller, this distinguished exiled German Jew said, "The Christian religion will be the salvation of Germany."

Said Dr. Leiper: "The church has become the central point in the clash. Hitler's aim has been to take the heart out of German Christianity and substitute a nazi heart. In such a crisis men are driven back on their fundamental philosophy, and this arises in Christian Germany from the church. Throughout the world thoughtful men now realize that the only basis of democratic government is the Christian ideal of life. When that basis is not found, something is going to happen to the whole fabric, just as it has happened in Germany, Italy and Russia."

* * *

Chicago Missionaries Slain by Chinese Bandits

Chicagoans have been shocked by the news that two Chicago missionaries, Rev. and Mrs. John C. Stam, graduates of Moody Bible institute working under the auspices of the China inland mission, were abducted and killed by bandits who looted Tsingteh, Anhwei province, China, on Dec. 7. Great anxiety was felt for their infant daughter, who was kidnaped with her parents, until word came that a Chinese Christian pastor who had risked his life in search for the baby, found her in a deserted house in Tsingteh, where she had been abandoned

by the bandits. Besides the Stams, several Chinese are said to have been abducted in the same attack, and homes, mission stations and business houses looted. The bandits are believed to have been Chinese communists fleeing before government troops who are making a drive against communism in this province.

* * *

Religious Leaders Lost by Death

Rev. George A. Kilbey, veteran religious leader and social worker, known for half a century as "the friend of the homeless man," died Dec. 13 of a heart attack at his home in Oak Park. Mr. Kilbey, who was 78 at the time of his death, organized the Chicago Christian industrial league in 1909, and for 22 years served as its superintendent.

Judge Andrew A. Bruce, professor of law at Northwestern university since 1922, and former chief-justice of the North Dakota supreme court, died of a heart attack at Passavant hospital, after a week's illness. Judge Bruce was widely known, not only for his eminence in his profession, but because of his identification with altruistic movements. He assisted Miss Jane Addams in organizing Hull House, and helped enact the child labor and "sweat shop" acts of Illinois and Wisconsin.

As announced last week in these pages, Professor George Herbert Betts, of Northwestern university, eminent for his various researches in religious education, died suddenly Dec. 8, at his home in Evanston.

* * *

Ecclesiastical Gatherings

A "Baptist Githering," as it was dubbed after the New England practice, climaxed a series of meetings of the principal boards and committees of the Northern Baptist convention held at the Medinah club during the past week. The "githering" took the form of a dinner, held under the auspices of the Chicago Baptist social union, with Dr. A. R. E. Wyant, president of the social union, in the chair, and Dr. Avery A. Shaw, president of Denison university and president of the Northern Baptist convention, as the principal speaker.

The International Christian Endeavor field secretaries' union brought together more than 100 secretaries for their annual session at the Allerton hotel during the past week. Dr. Daniel A. Poling, of New York, brought the sessions to a close with an address before a widely representative group of young people.

* * *

And So Forth

Mr. Walter R. Mee, executive secretary of the Chicago church federation, has been elected to the presidency of the Association of executive secretaries of councils of churches.

The Norman Wait Harris memorial foundation at the University of Chicago, instead of conducting the usual annual round tables and lectures, has issued a report making recommendations for American foreign policy which represents the composite judgment of leading scholars. The recommendations are based upon the Pact of Paris as a general guide since "it is the one declaration of American foreign policy since the war which has met no substantial opposition in the United States."

CHARLES T. HOLMAN.

Survey Backs Technocrats

Continental Committee Studies National Industrial Plant—Dr. Cadman Praised —Y.M.C.A. on Taxation Issue

(Correspondence from New York)

NEW YORK, Dec. 15.—That the underlying facts brought out by "technocracy" a couple of years ago have captured the imagination of Americans is shown by the attention the press has given to the report of the "national survey of potential product capacity." Working under this formidable title a group of engineers and statisticians, financed out of funds from the FERA, have been for months seeking to find out the capacity of our national industrial plant. Their findings completely back up the assertions made in this field by the technocrats of two years ago. A summary of these findings was presented at a dinner of the "New York state division of the continental committee" last Thursday night. At this dinner such noted engineers and economists as Professor Walter Rautenstrauch, Walter Polakov and Stuart Chase discussed this subject and made clear that there is no longer the slightest cause for doubt of the physical ability of our industrial plant to give sufficient goods and services to maintain a high standard of living for all. The sarcastic press references to the new report made clear that the line is being more sharply drawn, as Stuart Chase put it, "between the abundance men and the scarcity men." Our present system can be maintained only if scarcity is maintained. Nature once maintained this scarcity but now our science has unlocked the doors of abundance so that the only way to make the old rules apply is to hold back production. It is questionable how long the American people will permit this to be done. The "continental committee" has its offices at 70 Fifth avenue and will seek diligently to get the facts of this new survey before the American people. The dinner mentioned above was held at the Town Hall and the chairman was Langdon W. Post, tenement house commissioner of this city.

* * *

Death of Robert Ewing

Robert Ewing, who has been in charge of activities at Sloane House of the Y.M.C.A., died suddenly of a heart attack this week. For many years Mr. Ewing was a leading figure in the international Y.M.C.A. and at one time he was senior secretary for England. He was the author of several books and in 1911 was awarded the British Delhi Durbar medal.

* * *

Praise for Dr. Cadman

A high tribute was paid Dr. Cadman at the Free synagogue last Sunday when Rabbi Stephen S. Wise told his congregation that this great Christian leader would soon celebrate his seventieth birthday, and added: "The question arose in 1933 whether we Jews would be left standing alone in the front line trenches defending peace and brotherliness or whether Christendom would lift its voice in behalf of the causes for which we stood. The first Christian voice to be heard in the western world in protest in the bravest, noblest way was the voice of Dr. S. Parkes Cadman. . . . There are men who belong not to a church, not to Christendom but to a church of God. We have had few such men; Phillips Brooks was one. Samuel Parkes Cadman is yet another."

* * *

The Y.M.C.A. On Taxation

The present drive of the city on tax-exempt properties has led the Y.M.C.A. to make a public statement on this subject which it does in this month's issue of "Men of New York." The statement goes into the matter carefully and makes a very strong case for the exemption of "Y" property. It also makes clear that the assertion that "20 per cent of all properties are exempt from taxation" does not give a correct picture because three-fourths of all such properties are owned by our governments—federal, state and local. In other words, of all assessed property in New York state only 5 per cent is tax-exempt and owned by semi-public or private organizations.

* * *

Induction Service of Dr. Searle

Dr. Robert W. Searle, who this fall became executive secretary of the Greater New York federation of churches, is to be formally installed this coming Sunday at St. Nicholas Collegiate church at Fifth avenue and 48th street. Dr. Trexler is to preside and addresses will be made by Dr. Fosdick and Bishop Gilbert.

* * *

Mr. Victor On Repeal

Fred A. Victor, state superintendent of the Anti-Saloon league, issued a vigorous statement this week on the liquor situation under repeal. Pointing out that there are 44,274 liquor selling places in this state, Mr. Victor added: "Governor Lehman and Chairman Mulrooney insist that the bootlegger and the racketeer have been driven out, but the next day federal and state tax officials announce a bigger and better war on bootleggers and racketeers."

EDMUND B. CHAFFEE.

English Cathedrals Feel Depression

It is reported by the cathedral commissioners for England that many of the cathedrals of that country are verging on bankruptcy; the Church assembly has recently voted to appropriate $90,000 a year for ten years to save them. Among the cathedrals hardest hit are Carlisle, Chichester, Lichfield, Peterborough, Ripon, Salisbury and Wells.

Leaves Teaching Post For Pastorate

Dr. J. Hudson Ballard, for the past nine years head of the department of philosophy and religion in Occidental college, Los Angeles, has accepted a call to the pastorate of First Presbyterian church, Portland, Ore. He succeeds there Rev. Harold L. Bowman who resigned the Portland pastorate a year ago to assume the leadership of First Presbyterian church, Chicago.

White Paper Vote Favors Baldwin

Churchill in Bad Defeat—Debate German Armaments—Methodist Leader Dies—The Royal Wedding

(Correspondence from England)

LONDON, Dec. 4.—Only a few minutes ago the result was announced of the conservative party's discussion of the India white paper. It looks like a signal victory for Mr. Baldwin and a heavy defeat for Mr. Winston Churchill. The vote of approval of the white paper proposals was carried by 1102 to 390. The real crux was the proposal to have a central government in India in addition to the provincial government. Mr. Baldwin said that if there were no such provision India would be lost to us in two generations. Given the main provisions of the white paper as modified by the select committee, India might remain forever in the British commonwealth. It seems to have been a clash in which the leaders of the party went different ways: Lord Salisbury and Mr. Churchill on the one side, and on the other Mr. Baldwin, Mr. Amery, Lord Derby and with especial weight Sir Austen Chamberlain. Very probably there will now be no election until the autumn of 1935 or even the spring of 1936.

* * *

German Armaments Discussed

The debate in the house of commons on German armaments was remarkable for several important declarations. In answer to Mr. Churchill's somber picture of the German air forces, Mr. Baldwin assured the house that Britain was superior to Germany now and in the coming time could not accept inferiority. He appealed to Germany to come back to the league. This appeal was supported by Mr. Lloyd George, who once more drew attention to the failure of the other powers to keep their pledge to disarm after the disarmament of Germany, which was enforced by the treaty. Sir John Simon saw that the Germans had twenty-one divisions in their army in addition to mechanized guns. He said that our policy was still "to disarm at the lowest possible level all round." There was a general agreement that the secrecy with which Germany surrounded its plans was a serious danger. Since that debate much has been said upon this crucial matter both in France and in Germany. M. Laval has invited Chancellor Hitler to translate his words about peace into acts especially in his policy in the east of Europe. Germany seems to have received M. Laval's words coldly, but so far as the Saar is concerned there seems at the moment to be more reason for hope. M. Laval declared that France would accept the result of the Saar plebiscite, if it should result in a vote for the maintenance of the status quo; and if later the Saar population wished to return to Germany, France would not oppose.

* * *

Britain Listens to the Wedding Ceremony

Nothing was wanting but the sunshine to make the wedding of Prince George and Princess Marina a perfect ceremony. All of us listened and it is true that never was a marriage attended by so vast a company. The B.B.C. succeeded admirably in making the ceremony audible. Even the responses were distinctly heard; the words of the archbishop were true to the spirit of the hour: "You cannot choose what changes and chances are to befall you in the coming years. But you can choose the spirit with which you meet them. . . . Let your deepest bond of union be in that inward religion of the soul where conscience and true ideals dwell. For there you come near to God and God comes near to you."

* * *

Champion of Methodist Reunion Dies

Sir Robert Peaks died last week at the age of 85. He played many parts in his busy life. He had a share in the construction of docks and railways, both in this country and in America, but he is best known for two things. He was in his political life strongly attached to Lord Rosebery and when the Liberal league was in being—a league of liberals who stood for the support of the Boer war and against the policy of Sir Henry Campbell-Bannerman—he was its treasurer; he deplored the decadence of the liberal party, which he attributed to bad leadership and to a failure to adopt a sound imperialism. But Sir Robert was also a convinced and enthusiastic Methodist. In 1878 in conference he moved a resolution in support of Methodist reunion. In 1932 he saw the fulfilment of his hopes. This represented the greatest moment in his life. The new united church made him vice-president of its first conference—a reward which he had won by more than 50 years of plodding.

* * *

Incitement-to-Dissaffection Bill: First Results

One of the first results of the incitement-to-disaffection act is reported by the Friend. My editor friend, Hubert Peet, who is known to readers of The Christian Century, sent to the printers for insertion in the "letters to the editor" a communication upon "Friends and the Forces." A Friend wished to lay before his fellow-members a concern for bringing before officers and men of the forces a plain statement of the Quaker peace position. The printer requested that this should not be printed. He was afraid that it might bring him under the penalties of the new act. The editor fully appreciated the printer's position. The incident has been widely discussed. It looks as if printers must become vigilant censors—although certainly not by their own choice. Probably the letter might not have been made the occasion for police action; but the printer could not take risks. "The sedition act," the Star remarks, "is already doing exactly what its sponsors said it never would do. An editor may argue with his printer, but a printer knows he cannot argue with an act of parliament."

* * *

Dr. Schweitzer's Plans

Dr. Schweitzer has left us but he is to return in October of next year. In the meantime he will be in Lambarene. He will give the second series of Gifford lectures next autumn in Edinburgh.

EDWARD SHILLITO.

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Truett Honored By Virginians

Roanoke Churches Throng to Hear His Messages—Interseminary Conference —Newspapers Warn Inactive Wets

(Correspondence from Virginia)

PETERSBURG, Dec. 11.—Great crowds greeted Dr. George W. Truett, distinguished minister of Dallas, Texas, on his recent visit to Roanoke, Va. Noonday services were held in the Roanoke theater, and night services in the First Baptist church. All the Protestant churches of the city cooperated in the meeting, and everyone was deeply impressed with the power and earnestness which characterized all of Dr. Truett's messages. Two hundred ministers and prominent laymen welcomed the illustrious pastor to the city at a luncheon presided over by Dr. Richard S. Owens, pastor of Calvary Baptist church. The address of welcome was made by former Governor E. Lee Trinkle.

* * *

Interseminary Conference Held in Richmond

A number of students and faculty members from several eastern seminaries traveled to Union seminary in Richmond last week to attend the sessions of the interseminary conference. W. McFerrin Stowe, of Duke university, is executive student chairman of the movement, and the principal speakers were Bishop Edwin Holt Hughes, Dr. Hugh Thomson Kerr, Dr. Churchill Gibson and Dr. Solon B. Cousins. "There must be a rebirth of evangelical religion," declared Dr. Kerr, "not asking God what we can do for him, but what God can do for us." Much past preaching has dealt with "a periphera of vagaries," he declared. Bishop Hughes voiced the opinion that "no milk-and-water theology, or great system of social ethics would ever have turned the life of Adoniram Judson to Burma. In contrast, the faith represented in the foreign mission enterprise is the highest type of all faith in God."

* * *

Alaska Bishop Visits Richmond

Rev. John Boyd Bentley, suffragan bishop of Alaska, addressed a supper meeting of the men's club of St. James' Episcopal church at the parish house last Saturday evening, and preached at the morning service Sunday at the same church. Bishop Bentley is a native Virginian, and was educated at the College of William and Mary and the Virginia Episcopal seminary at Alexandria.

* * *

St. Peter's Celebrates 100th Anniversary

Special services were held at St. Peter's Catholic church, Richmond, Sunday in commemoration of its 100th anniversary. This "mother church" of the Catholic churches of the city was for many years the diocesan cathedral. An editorial in the Richmond News Leader referred to the many distinguished bishops who had been associated with this church, among them being the late Cardinal Gibbons who was bishop of Richmond from 1872 to 1877. Rev. John A. Kelliher is the present pastor, and Rev. Peter Guilday, of the Catholic university in Washington, was the special speaker for the anniversary occasion.

* * *

Roanoke Church Sets Record

The Belmont Presbyterian church of Roanoke has recently come into prominence because of its signal success in the promotion of a financial plan proposed by its pastor. The church was heavily in debt and gradually becoming more deeply involved, and the pastor suggested that the members try tithing for a period of three months, at the end of which time they would be released from their pledge if they so desired. The membership responded and at the end of the three months all bills were paid and there was money in the treasury. There is a movement among Southern Presbyterians to encourage all churches to adopt this financial method.

* * *

Liberal Educator Heads Labor Board

Dr. Samuel Chiles Mitchell, professor of history and political science at the University of Richmond, has been appointed head of the state board of five to settle labor disputes. Dr. Mitchell is a former president of the University of South Carolina, the University of Delaware, and the Medical College of Virginia. He is not only a distinguished scholar but a pronounced liberal, working constantly for economic justice and industrial democracy. Speaking before the ministers' conference of Petersburg the latter part of November, he referred to the Tennessee Valley project as one of the most important developments of modern times, and declared that its foes were contemporaries of Noah in their social and economic outlook.

* * *

Newton D. Baker at Williamsburg

Newton D. Baker, Woodrow Wilson's secretary of war, delivered the James Gould Cutler address at the College of William and Mary last Saturday. His subject was "Making and Keeping the Constitution."

* * *

Newspapers Warn Inactive Wets

The daily papers of Virginia, most of which are of the wet persuasion, are greatly alarmed lest the state return to prohibition by the local election route. Several towns have already gone dry in local elections, and the papers are accusing the wet citizens of going to sleep on the job. According to the press, the drys are well organized and are in a fair way to recapture the state if the wets do not assert themselves.

* * *

Pastoral Changes

Rev. Joseph H. Cudliff of Columbia, S. C., has been extended a call by the Westminster Presbyterian church of Richmond. Rev. T. Eugene West has resigned the pastorate of the Baptist church at Front Royal to become assistant to Dr. Henry Alford Porter at the First Baptist church of Charlottesville. Rev. D. E. Charlton has resigned the pastorate of the First Baptist church, Altavista, to accept the pastorate of the Baptist church of Greensboro, Md.

EDWARD HUGHES PRUDEN.

Indian Congress Sweeps the Polls

Success of National Body Is Practically Complete—Significance of Election —The Joint Committee Report

(Correspondence from India)

NAGPUR, Nov. 26.—The elections to the legislative assembly from all over British India, now concluded, show beyond any doubt that the Indian national congress has still a strong hold on the people of India. Under the constitution now in force Indians are divided for the purpose of electing members to the assembly into Muslim and non-Muslim constituencies. The congress set up candidates for almost all the non-Muslim and for a few Muslim constituencies. The results of the elections show that the congress has captured all seats in the Madras presidency, all seats in Binar and Orissa, all seats in the United Provinces and all seats in the Central Provinces which were open to general electorates. In Bombay and in the Punjab also the success of the congress candidates has been almost complete. At the moment of writing the results in Bengal are not fully known, but there also the congress will have a large majority. Some of the Muslim seats have also been captured by Muslim congressmen. So also congress has met with success in some of the constituencies reserved for commerce and landholders. In most of the places the congress candidates have won by enormous majorities. Sir Shanmukam Chetty, president of the assembly, has been defeated by a congress candidate. The congress set up an Indian Christian as its candidate for two districts in the Madras presidency, and he has been elected by an overwhelming majority by Hindu voters. So also the Muslim candidates set up by the congress have had overwhelming support from Hindu electors, thereby showing that Indians are able to rise above their religious—or rather sectarian—loyalties and vote for the best person, whether he is a Hindu, Muslim or Christian.

* * *

Significance of the Election Results

The election was fought on two main issues, namely, rejection of the proposals contained in the white paper and disapproval of the repressive policy pursued by the government during the past four years. The verdict of the country is clear. The British public and the world outside had been told that the congress had been completely suppressed by the stern measures adopted by Lord Willingdon's government and that the way was now clear for introducing the reforms which the British government now in power had been working out. The uniform success of congress candidates in the elections shows clearly what India as a whole thinks about the policy of repression adopted by the government against the congress. It is noteworthy that most of the men elected on the congress ticket are men who had suffered imprisonment either at the time of the non-cooperation movement or the later civil disobedience movement. They suffered terribly at the hands of the government for taking

part in the movement for bringing political freedom for India. But now the country, when it gets the opportunity, records by an overwhelming majority its confidence in these men. The congress through its "parliamentary board" will soon be deciding on plans and lines of action for those who have been returned to the assembly on its behalf. Everything goes to show that the congress besides having a well-knit and well-disciplined party in the assembly will avail itself of all opportunities for combination and common action with other popular elements in the assembly in its work for India's political progress.

* * *

Parliamentary Report on Indian Constitutional Reform

Rejection of the proposals of the white paper was one of the two clear issues on which electors to the assembly were asked to vote by the congress. It was known at the time of the election campaign that the white paper proposals were undergoing modifications at the hands of the joint committee appointed by the British parliament. The congress was often twitted by its opponents that it was asking the electorate to pass judgment on a document which would soon be superseded. But the reply from the side of the congress was that the joint committee of the British parliament was not going to depart in any substantial way from the proposals of the white paper, and that even if it did, it would, under pressure from the diehards among the conservatives in Great Britain, make the proposals only more reactionary and consequently less acceptable to India. The report of the joint committee was made available in India—by design or otherwise, one does not know—only after the elections to the assembly were over. The report clearly shows that the congress leaders were right in their apprehensions and they did the wisest thing under the circumstances in asking the people to vote on the assumption that the joint committee was not going to improve the white paper proposals in favor of India.

* * *

Opinion on the Joint Committee Report

Ever since the publication of this long looked for report on Nov. 21, prominent Indians of all schools of political thought have been expressing their opinions. The congress, as a body, has not yet pronounced upon it. So also other political organizations are taking time to consider the report and record opinion. But from what has already appeared in the public press in these four days, since the publication of the report, there is no doubt that the proposals contained in it are not going to meet with any measure of support in India. A moderate leader, Sir T. B. Sapru, has said: "My general feeling is that the spirit which imbued the first round table conference is no longer there. Conservatives have been given a heavy price for their support. The report is overcautious and even moderate minded Indians are disappointed. Our fortunes should not be bound up with the character and composition of parliament or the British government which are mainly determined by local English considerations." Even a Muslim leader like Sir Mahomed Iqbal, who is not at all in sympathy with the national congress, has declared: "The report intends to create marble idols, that is, white despots with tame provincial parliaments and ministers."

Indian opinion generally is greatly disappointed that the joint committee's proposals are more reactionary in certain vital matters than the white paper. The "safeguards" proposed are so many, comprehensive and rigid that they must vastly discount such little responsibility as is formally to be conferred. Second chambers, on which mostly rich landlords and captains of industry will be represented, are to be thrust on five major provinces as against the three for which they were provided in the white paper. Indirect election for the British Indian seats in the federal assembly is proposed. The services are to be entrenched in privileged positions which would make it difficult for their nominal masters, the Indian elected ministers, to discharge their lawful duties to the legislature and to the electorate behind them. The total effect of the committee's proposals is to place India *vis-a-vis* Britain in a permanently subordinate position economically and politically. A bill based on these proposals will soon be put through the parliament in London, and it is very likely it will be passed and imposed on India in 1935.

P. Oomman Philip.

Students Prepare to Strike Against R.O.T.C.

The Student League for industrial democracy, with headquarters in New York, are promoting a renewed campaign against compulsory military training in order to offset the recent decision of the supreme court upholding the validity of rulings requiring students in land-grant colleges to take military training. The Student League, which has chapters in 125 colleges, has issued an ultimatum, which reads in part: "For ourselves the decision of the supreme court has merely shifted the arena of battle. The students of this country want a peaceful world and will not tolerate the jingoistic R.O.T.C. in their universities. We will carry the fight against the R.O.T.C. to congress, and to the doors of every college administration that insists on retaining the course. We will carry on the fight by petitions, protests, posters, and in the end, if necessary, by a strike."

Chicago Sunday Evening Club Hears New Speakers

In addition to the notable leaders who have addressed Chicago Sunday evening club gatherings prior to this season, a list of first-time speakers for the coming season includes: Bernard C. Clausen, First Baptist church, Pittsburgh; Henry P. Van Dusen, Union seminary; Halford E. Luccock, Yale university; Joseph R. Sizoo, New York Avenue Presbyterian church, Washington, D. C.; Fred R. Knubel, Reformed Lutheran church, Rochester, N. Y.; John T. Dallas, bishop Protestant Episcopal church, New Hampshire; H. J. Cody, president University of Toronto, and Mary E. Woolley, president Mt. Holyoke college.

Character—a New Chicago Magazine

Joseph M. Artman, well known for his many years' leadership in the Religious Education association, is the editor of a new magazine, Character, which is published in Chicago by the Religious Education association.

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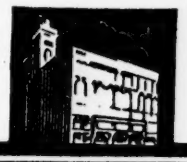

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League Favored In Massachusetts

Recent Vote on America's Entrance Significant—Labor Disputes—The Craze for Gambling

(Correspondence from New England)

BOSTON, Dec 14.—"And on earth, peace among men!" The angels' song, until this week, seemed likely to be sad irony at this Christmas season. In a seaport, linked with all lands and especially with the far east, signs of impending conflict appear peculiarly ominous. But the solution of the threatening issues in Europe bring new hope. As that veteran in the cause of peace, Mrs. Lucia Ames Mead, sees the situation, the League of Nations has proved itself most valuable, indispensable! At last, the world has a workable machinery of peace.

These achievements seem all the more significant, coming as they do so soon after the vote, under Massachusetts' "public opinion act," in favor of America's entrance into the league. Governor Ely has recognized the significance of the vote, showing a popular interest which surprised him. Dr. Manley O. Hudson, who, from his former official position, knows the league from the inside, points out that in 1932 eleven municipalities voted on the question, and now 115 other towns and cities; that they are so distributed as fairly to represent urban, suburban and rural sentiment; that the number voting compares favorably with that on other issues, *e.g.,* the "lame-duck amendment"; and that in the two elections, the league was favored by over sixty-two per cent. He concludes, from an analysis of the population, that Massachusetts "can hardly be put in a class by itself" and fairly represents at least the states east of the Mississippi and north of Mason and Dixon's line.

* * *

Labor Disputes in Massachusetts

Because of a strike in Southbridge, a factory has been closed and its machinery moved to another location. Organized labor bitterly criticized Governor Ely for sending state troopers. He retorts by charging labor leaders with attempting to control appointments and with making such demands that industries are driven from the state. A representative of manufacturers in Lynn claims that the number of shoe factories there has decreased in ten years from 200 to 25. Mayor Manning alleges evidence that cities in Maine and New Hampshire are offering unfair but tempting inducements to Massachusetts firms.

* * *

Craze for Gambling Promoted And Resented

In New Hampshire, which has legalized racetrack betting, a bill has been filed providing that the state take over Rockingham park; run two sweepstakes annually; make town and city clerks agents for the sale of the two-dollar tickets, receiving ten per cent commission; and from the estimated income, after all racing expenses are paid, of $10,000,000, provide a pension of $40 a month for every person over 60 with assets of less than $5,000. Opponents denounce this attempt to use the growing sentiment for old-age pensions to fasten gambling upon the state.

The proposal that the "Boston Braves" allow their baseball park to be used for dog-races under the new law in Massachusetts is denounced by Ford C. Frick, president of the National league, as "preposterous and entirely at variance with the principles for which baseball has battled," the exclusion of any gambling on the result of games. His fiery denunciation on the ground of sporting ethics may be the beginning of a reaction in public sentiment. The news that the president of Mexico, with general approval, has ordered all gambling halls closed, stands in glaring contrast with the fact that "puritan" Massachusetts has just re-legalized it. One man, I am told, who voted for repeal of prohibition, is so incensed by the lengths to which the craze for gambling has swung that he now favors legal restriction of all such vices.

* * *

Other Notable News Notes

Henry Parkman, a leading member of the republican majority which has long dominated the Massachusetts senate, confessed to the Cambridge woman's club of that party that it was to blame for the defeats which it has suffered. "We have initiated almost no legislation in the interest of the average man. We have fought tooth and nail, legislation which was bound to come. To succeed in the future, the party must abandon its do-nothing policy, throw overboard its philosophy of taking care of the top, while holding fast to the American development of individual and community initiative and responsibility."

The Unitarian laymen's league has issued a manifesto, signed by nine of its prominent men, including Governor Winant of New Hampshire and Robert J. Watt, secretary of the Massachusetts federation of labor. Its ringing call warns that "We can not readjust society without application of religious and ethical ideals through the churches."

Even before the crime conference in Washington, officials have been acknowledging the defects in law and penal institutions. Commissioner of Immigration MacCormack told the International institute in Boston that the deportation laws involve unprecedented cruelty to aliens innocently liable to deportation and shield the criminal by "red-tape." The state commissioner of corrections, Arthur T. Lyman, outlined to the Twentieth Century club his program of using the antiquated Charlestown prison as a receiving and classifying station, developing Norfolk for hopeful cases, and reserving Concord for hardened criminals. A Connecticut commission would substitute a state-farm for county jails, and provide medical, educational, religious, recreational and industrial training.

Motion pictures have begun to teach pacifism! The preview of "Are We Civilized?" showed it to be the story of a successful American journalist, welcomed as an honored son in the unnamed country of his birth, which is suppressing free speech and burning books. He denounces its policy. His son, though engaged to the daughter of the dictator, stands with him. His death for principle moves the dictator to confess his errors.

E. TALLMADGE ROOT.

Self-Help Relief In Minneapolis

Unemployed Organization Makes Report —Orchestra Leader Honored—Dr. Hecker on Soviet Achievements

(Correspondence from Minnesota)

VIRGINIA, Dec. 15.—The Organized Unemployed, Inc., of Minneapolis came into existence two and a half years ago. A recent announcement tells us that this organization has accumulated and distributed self-help assets to its workers of $540,000 and a cash investment of $80,000. The report shows that 9000 workers have been provided with jobs amounting to more than 1,500,000 man-hours of work; that 710,000 meals have been served and 40,000 night lodgings provided for by scrip.

The report further tells of the "obtaining of 200,000 bushels of produce through farm operations and barter and exchange methods with farmers near the city, cutting of 12,000 cords of wood in forty camps and its distribution to members, repair and rebuilding of 13,500 pairs of shoes, making of 25,000 new garments in the organization's clothing factory, cleaning and repair of 30,000 old garments, and canning of 135,000 cans of fruits and vegetables." The organization has just called in its second series of barter and exchange certificates, more commonly called scrip, in exchange for a third series.

This is a splendid showing and speaks much for the organizing genius of the man who, more than any other, was responsible for this organization, Rev. George Mecklenburg, of Wesley Methodist church, Minneapolis. Since Sept. 1, this organization has been under the control of the federal government, with funds supplied by the government, though local officials have been retained and Dr. Mecklenburg is still its president.

* * *

Oxford Group Visits Minneapolis

About twenty men and women of the Oxford group visited Minneapolis two weeks ago, holding meetings over a period of four days. Members of the group occupied Minneapolis pulpits on Sunday, Dec. 2. On Saturday evening a group of representative citizens and church leaders met the group at the Nicolet hotel. I trust that I am being fair when I say that no very great impression was made on Minneapolis Christianity during their visit.

* * *

Dr. Hecker Tells Minnesotans About Russia

Dr. Julius Hecker, professor at the University of Moscow, on his good will tour of this country visited St. Paul, and Duluth. Two or three observations may be worth passing on to those who have not had the privilege of hearing this man who has spent thirteen years in soviet Russia. Five revolutions have been in process during these 13 years: social, political, economic, industrial and religious. Under the tsar, not more than 3,000,000 were in school; now there are 27,000,000; and by 1937, at the end of the second five year period, it is the expectation that there will be 36,000,-

000 in school. In 1914, Russia held seventh place in the industrial world. Now it holds second place in industrial output, surpassed only by the United States. Dr. Hecker believes that the total answer to the world's real needs comes more nearly being expressed in the Russian system than in any other system undergoing development today.

* * *

Roy L. Smith Visits Minneapolis

Dr. Roy L. Smith, pastor of First Methodist church, Los Angeles, flew back to Minneapolis this week for a series of three lectures in his former pulpit at Simpson Methodist church. He was greeted by large and appreciative audiences. His addresses were on social and religious topics of worldwide scope, illustrated by references to his experiences in the orient the past summer. In his final lecture Dr. Smith gave his interpretation of a number of outstanding problems in eastern lands.

EDWARD W. STODGHILL.

The New Films

These summaries and evaluations are supplied by The National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Babes in Toyland

(Laurel and Hardy, Charlotte Henry) (MGM) Hilarious, often burlesque, always clean nonsense combining Victor Herbert's music, fairy-tale, nursery-rhyme and comic strip characters with Laurel and Hardy as prime movers of action. Unwise "scare" scenes strong for sensitive children. Garishly staged.

For A: Mildly amusing. For Y: Amusing. For C: If not too strong.

Chu Chin Chow

(George Robey, Anna May Wong) (Gaumont-British) Skilful screening of fantasy of Ali Baba and Forty Thieves, ably acted in spirit of original. Tone, incident and unspeakable cruelty vastly more vivid and gripping than same scenes verbally told in Arabian Nights. Sets and costumes elaborate and exotic.

For A: Interesting. For Y: Strong. For C: Too strong.

Desirable

(Joan Muir, George Brent) (Warner) Hero "successful business man" who always ignores business for romance, pursuing first a stage-star siren, then her long-concealed daughter, fresh and unsophisticated. Everybody decent but life for all is mere froth of social functions and romantic excitement.

For A: Fair. For Y: Not worth-while. For C: No interest.

Evelyn Prentice

(William Powell, Myrna Loy) (MGM) Finely acted, restrained, strong story of fine couple, genuinely devoted to each other and their child, each brought under suspicion of misconduct. Contemptible villain nearly ruins their future but skill of lawyer-husband brings about clever reversal.

For A: Good of kind. For Y: Very doubtful. For C: No.

Fugitive Lady

(Florence Rice, Neil Hamilton) (Columbia) Highly improbable, rather confused crook story with chief crook a crawling cad who involves innocent heroine in jail sentence. Incredible chance brings heroine and hero to real love. Wholesome romance outweighed by sordid action and artificial plot.

For A: Mediocre. For Y: Doubtful. For C: No.

Man Who Reclaimed His Head

(Claud Rains, Joan Bennett) (Univ) Strong arraignment of munitions-makers as prime cause of war, unscrupulous even to debauching press for profit. Rains fine as high-principled writing genius, used and discarded. His wife's honor attempted, he returns from trenches for grim vengeance. Fine war shots.

For A: Interesting. For Y: Mature. For C: No.

Menace

(Gertrude Michael, Paul Cavanaugh) (Para) Suspenseful murder thriller, effective cast and direction, one or two somewhat harrowing scenes. Grim plot of demented mind for stabbing three wholly innocent persons gets one victim before plotter's presence in household is discovered.

For A: Good of kind. For Y: Thrilling. For C: No.

Best Recent Films for Family:

Count of Monte Cristo	Peck's Bad Boy
Treasure Island	Happiness Ahead
Servant's Entrance	Anne of Green Gables

Films of Special Interest to Adults:

What Every Woman Knows	Marie Galante
One Night of Love	Great Expectations
The Fountain	The White Parade

BOOKS RECEIVED

Who Reads What? by Charles H. Compton. H. W. Wilson Co., $1.25.

Mind, Self and Society from the Standpoint of a Social Behaviorist, by George H. Mead. University of Chicago Press, $5.00.

International Traffic in Arms and Munitions, compiled by J. E. Johnsen. H. W. Wilson Co., 90 cents.

Where the League of Nations Stands Today, by Quincy Wright. University of Minnesota Press, 25 cents.

Papers of the American Society of Church History, Second Series, Vol. IX. Edited by Conrad Moehlman and others. American Society of Church History.

Survey of Contemporary Sociology, edited by Henry Pratt Fairchild. Thomas Nelson & Sons, $3.00.

Survey of Contemporary Economics, edited by Norman S. Buck. Thomas Nelson & Sons, $3.00.

Faiths Men Live By, by John Clark Archer. Nelson, $3.00.

Aeneid, Ecologues and Georgics, by Virgil. Translated by J. W. Mackail. Modern Library, 95 cents.

Jesus: Told by the Wandering Jew, by Edmond Fleg. Dutton, $3.00.

Social and Religious Problems of Young People, by Sidney A. Weston and S. Ralph Harlow. Abingdon, $1.75.

Week End, by Phil Stong. Harcourt, $2.00.

Narrative Technique, a Practical Course in Literary Psychology, by Thomas H. Uzzell. Third edition. Harcourt, $2.50.

The College Omnibus, 1934 edition, edited by James Dow McCallum. Harcourt, $3.75.

History of the Korea Mission Presbyterian Church, U. S. A., 1884-1934, edited by Harry A. Rhodes. Chosen Mission Presbyterian Church U. S. A., Seoul, Chosen.

Women Workers Through the Depression, edited by Loraine Pruette. Macmillan, $2.00.

The Gospel According to You, Calvary Church Sermons, by Samuel M. Shoemaker. Revell, $1.50.

The Rise and Destiny of the German Jew, by Jacob R. Marcus. Department of Synagogue and School Extension of the Union of American Hebrew Congregations, Cincinnati, $2.00.

Friends of God, Practical Mystics of the Fourteenth Century, by Anna Groh Seesholtz. Columbia University Press, $2.50.

Since 1914, by J. H. Landman. Barnes & Noble, $1.50.

John Frederic
OBERLIN
by Marshall Dawson

■ John Frederic Oberlin was born in 1740, became pastor of the desolate parish of Waldsbach, in the French Vosges, in 1767, lived there all his life, and died in 1826, a Chevalier of the Legion of Honor, and pastor of the most prosperous country parish in France.

If all of those dates were added to by a full century, Oberlin could still be described as a man ahead of his time, as a pioneer in social reform, in scientific agriculture, in the practice of religion.

Dr. Dawson has told the first modern, comprehensive story of Oberlin's life, with a minimum of comment. And it is an amazing narrative. $1.50

Form Criticism
A New Method of New Testament Research

■ Here are two books in one, "The Study of the Synoptic Gospels" by Rudolf Bultmann; and "Primitive Christianity in the Light of Gospel Research, by Karl Kundsin. Translated by Frederic C. Grant, Dean of Seabury-Western theological school.

New Testament criticism is today attacking problems that are vital to Christian thought and preaching. The school in which Bultmann and Kundsin are leaders has developed a new method of research into the life and teachings of Jesus. Going beyond the previous questions of criticism—of date and authorship of the gospels—the new method analyzes the source material of the gospels to separate the editorial additions of its earliest expounders from the few precious kernels which may be regarded as the very words of Jesus himself. Here is a left-wing movement in criticism led by Bultmann who holds a right-wing theology—that of Barth. His book summarizes the movement for those previously unacquainted with it. Kundsin's work explains its application to primitive Christianity. $2.00.

Religion Renounces War ■ *by* Walter W. Van Kirk

■ In its range of information the book is encyclopedic, arranged as a dramatic narrative of the fight against war. The complete picture is an astounding one: a worldwide Christian opinion rapidly mobilized for a veritable crusade which cuts across all denominational lines, social classes and political persuasions. An indispensable reference book for every minister, speaker, and thoughtful layman. $2.00

Contemporary American Literature and Religion
by Halford E. Luccock

■ By providing guidance through the mass of our literature since the war, and showing its major tendencies and preoccupations, Dr. Luccock leads the reader into what, for many, may well be a new understanding of the religious problems of the day. He covers a great deal of ground, but his understanding of our significant writers is keen and stimulating, and to read their works after him, with this purpose in mind, would be for many excellent people dedicated still to the shocking literary code of Pollyanna, a high adventure in spiritual growth and understanding. $2.00

Creative Sceptics
In Defense of the Liberal Temper
by T. V. Smith

■ Here is philosophy made as warmly human as a friend's tale of his triumphs and defeats. Professor Smith tells the life-stories as well as the thought-stories of seven great thinkers—Descartes, Spinoza, Hume, Schopenhauer, Berkeley, and, in our own day, William Pepperell Montague, and former Supreme Court Justice Oliver Wendell Holmes. Their thought, indeed, grew out of their lives, and the author tells their stories not so much for the sake of interesting you in the history of philosophy as for the sake of making you too into a sceptic: and then into the holder of your own assured faith. $2.00

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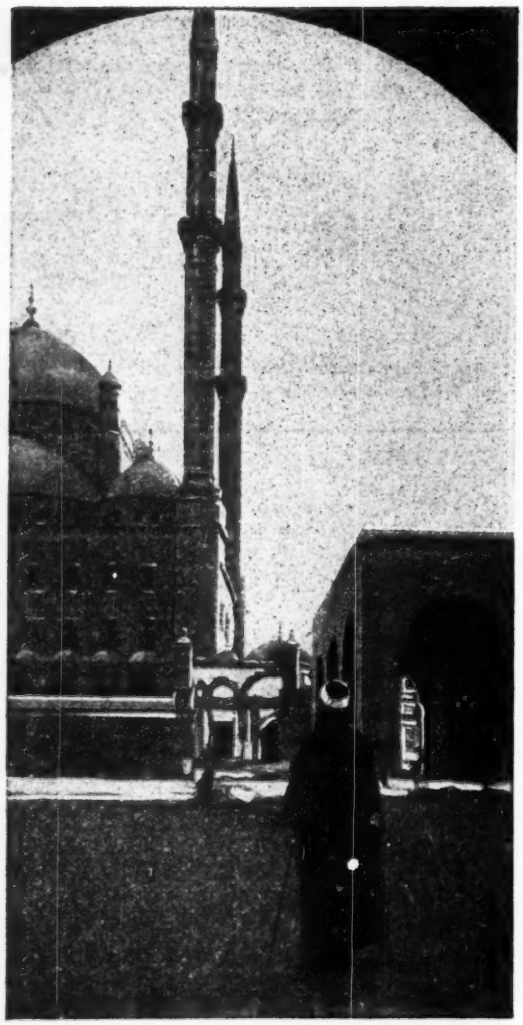

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